The Churchman.

VOLUME XVII. No. 22. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii.—15. WHOLE NUMBER, 854.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JULY 31, 1847. AT No. 12 JOHN STREET.

For the Churchman.

A WREATH FOR AN INFANT'S GRAVE.

A ray from the throne of love and light,
Strayed down to earth from its starry height,
And finding a stainless infant's breast,
Mistook it for heaven, its place of rest.

Its chosen home was without alloy,
The marble form of a cherub boy,
With features as perfect, and pure, and bright,
As seraphs that dwell in realms of light.

And day by day, with its glorious beam,
It brighten'd that infant's every dream,
Till the breathing clay with the ray divine,
Like the purest star of heaven did shine.

It tinged with gold each silken curl,—
Which fell o'er a neck of purest pearl,
And added a fresh and living grace,
To its snowy arms, and its placid face.

It sparkled in joy from its mild blue eye,
And crimson'd its lips with their ruby dye;
And the wonder grew how one so fair,
Could live in and breathe this tainted air—

Too pure to live—but too fair to die,
All knew that it came from the bright blue sky,
And felt that it soon must leave this earth,
As the ray returned to its place of birth.

And so it was—for that lovely form
Was but dust, with the fire of heaven warm;—
It fled from the icy hand of death,
And was wafted home by the boy's last breath.

Go bend when the twilight shades are spread
Above the sweet slumberer's grass-grown bed,
And believe that that holy ray may rest
O'er the turf which covers the form it blest.

T.

From the Literary World.

POEMS BY CLEMENT C. MOORE, LL. D.

This is a pure volume of refined and classic Poetry, in its genuine sense. Not to be sure in the highest sense, for these pages include none of the higher aspirations of the Muse. There is nothing dramatic nor epical; no Pindaric strains, no Miltonic fervor and sublimity, nor the grand sweep of Dryden's glorious verse, but there is still a great deal that is truly excellent, nay admirable, both positively and negatively.

To begin with the latter cold praise (which we do not mean to be so considered, in these days of extravagance and crudity, in poetical attempts,) there is not a particle of affectation, cant, false pretence, or straining after effect, in the whole collection. Artistically and morally, it is one of the most honest books we ever read. The author does not once feign a sentiment or court popular prejudice; he is utterly without duplicity or ostentation.

It is true, circumstances may have had something to do with this. Dr. Moore, the son of the excellent Bishop Moore, of New York, himself not only a pure and refined character, but superadding to the accomplishments of the gentleman the nobler character of a benevolent, Christian philanthropist, has been most fortunately placed as well for the culture of refined taste as for the development of individual character.

The author of this volume (we add this for the benefit of those who are ignorant of his name and position) is at present a professor of the general theological seminary of the episcopal church, giving his services for the benefit of the Institution (to which he presented the grounds on which the buildings stand, with the beautiful adjacent green) and the Church. The poems here collected, are the fruit of leisure hours, and form the expression of personal feelings. They are mostly *occasional* poems: a description of verses often styled fugitive, but not assuredly to be such in this instance, and we risk little in predicting a permanent reputation for them and for their author.

Refinement is their characteristic; not weakness nor sentimentality, but fine sense, elegance, graceful turns of pleasantry, natural and pleasing sentiment, genuine pathos. Gifford's highly praised verses to his Anna are weak and puerile compared with the verses to the Poet's Children, to his late wife, and on the death of a favorite daughter.

The purest moral feeling and polished versification are also to be remarked as prominent traits of Dr Moore's poetry. Neither Bryant nor Dana is more careful in the musical structure of his verse; neither of these finished poets is more deserving of being read, for elevation and high aims. Yet there is no assumption on the part of the poet. From his natural elevation, and from a religious tone of character, surrounded by admiring friends and devoted children, our author writes naturally either as a moralist or as a companion, when he writes for others: it is different when he pours out the full tide of his own feelings, in the purest elegiac verse, far more touching than the verses of Hammond, whom it was once the fashion to call the English Tibullus. In humor, too, our author has been quite successful. His visit of St. Nicholas, we believe, has been regularly reprinted, for some years past, in certain of our city journals; and together with the two exquisite poems of "Lines to my Children, with their Father's Portrait," and "Lines from a Husband to his Wife," are to be found in most of the collections of American poetry.

Dr. Moore's poetical talents incline him to domestic themes and incidents and characters; he is a disciple of Cowper and Goldsmith: yet by no means an imitator of either. His vein is original: his manner is his own—still his admiration for classic models may guide his taste and control his pen. Both of these fine poets might be proud of such a follower, each of them would have gloried in such a friend.

We can see nothing in this writer of the ordinary sins of American versifiers, no plagiarism, no morbid feeling, no rhetorical flourishes, no transcendentalism.

The poems are *occasional*; and so far, instead of being worthy of rejection on that score, they are the natural effusions of the writer's heart and fancy. After the highest walks of song, the drama and the epic, (only worthy when admirable,) what forms of verse are so enduring and so popular, as the songs and ballads which make up the popular staple of every national poetic literature? These are truly occasional, spontaneous, individual. It is in such poems the poet writes his life, gives his experience; proclaims his joys and praises; embalms a friend or an enemy; deepens a sentiment or renders his description most vivid. The regular forms of poetry seem strained and elaborate compared with this. They want, apparently, the impulse which gives truth to these, and which infuses its life into them. Other verse is more reflective or philosophical: this gives the essence of the art; the true poetic afflatus.

Much of our American verse (the best portion) is lyrical. Not always verses for music, nor drinking songs, nor effusions of gallantry, though we can point to a rich anthology of that class. A lyrical spirit runs through much the of serious poetry of Bryant, all of Halleck's and Brainard's; most of the productions of Dr. Moore's muse are essentially lyrical, although they often run into the more purely elegiac form—of this the following poems are more especially to be remarked, in confirmation of our criticism.

The Organist, a spirited address, in epistolary guise, the Wine Drinker and the Water Drinker, two capital poems, that would have delighted Green (author of the Spleen,) and much after his manner; and that must gratify every rational man, as well as lover of fine verse; and the exquisite lines to my Daughter on her Marriage, the equally admirable address to Southey, which with the fine poems to the Poet's Children and Wife, we have referred to before, emphatically stamp our Poet's mastery of the pathetic in domestic scenes. The parallel may seem strained, but we are apt to compare these rare gems with such a poem as Cowper's Address to his Mother's Picture; and we think our bard loses not a whit by the comparison. With Goldsmith, our poet is a model of simplicity and natural grace, which shine out in the lightest copy of verses. A few of the pieces in this volume of this kind and exactly suited to the occasion that produced them, may not be adequately appreciated by the common reader, but none can fail to be impressed (who have a heart to feel or a taste sufficiently cultivated to appreciate our author's delicacy) with the poems we have mentioned above. They are, truly, classical poems.

The preface is a manly and judicious one, instinct with the uncommon union of wise prudence and natural feeling. It is the best criticism, and forms a most appropriate commentary on the volume; as modest and discriminating as the poems that succeed are truly excellent. And as such we transcribe it for the benefit of our readers.

"*My Dear Children*: In compliance with your wishes, I hear present you with a volume of verses, written by me at different periods of my life.

"You may perceive that the pieces contained in it are not arranged in the order of the times at which they were composed; for, not only would it be impossible for me now to make such an arrangement with precision, but it was thought best that the serious should be intermingled with the gay, and the shorter with the longer compositions.

"I have not made a selection from among my verses of such as are of any peculiar cast; but have given you the melancholy and lively, the serious, the sportive, and even the trifling; such as relate solely to our own domestic circle, and those of which the subjects take a wider range. For, as you once persuaded me to sit for my portrait, which was the occasion of one of the pieces in this collection; so, I flatter myself that you will be pleased to have as true a picture as possible of your father's mind, upon which you and your children may look when I shall be removed from this world. Were I to offer you nothing but what is gay and lively, you well know the deepest and keenest feelings of your father's heart would not be portrayed. If, on the other hand, nothing but what is serious or sad had beeen presented to your view, an equally imperfect character of his mind would have been exhibited. For you are all aware that he is far from following the school of Chesterfield with regard to harmless mirth and merriment; and that, in spite of all the cares and sorrows of this life, he thinks we are so constituted that a good honest hearty laugh, which conceals no malice, and is excited by nothing corrupt, however ungenteel it may be, is healthful both to body and mind. And it is one of the benevolent ordinances of Providence, that we are thus capable of these alternations of sorrow and trouble with mirth and gladness. Another reason why the mere trifles in this volume have not been withheld, is, that such things have been often found by me to afford greater pleasure than what was by myself esteemed of more worth.

"I do not pay my readers so ill a compliment as to offer the contents of this volume to their view as the mere amusements of my idle hours; effusions thrown off without care or meditation, as though the refuse of my thoughts were good enough for them On the contrary, some of the pieces have cost me much time and thought; and I have composed them all as carefully and correctly as I could.

"I wish you to bear in mind that nothing which may appear severe or sarcastic, is pointed at any individual. Where vice or absurdity is held up to view, it is the fault, and not any particular person that is pointed at.

"Notwithstanding the partiality of you and my friends, I feel much reluctance to publish this volume; and have much doubt as to its merit. Had she who wrote the lines signed 'La Mere de Cinq Enfans,' and those upon the death of your cousin, Susan Moore, which appear in this collection, been still spared to me, her native taste and judgment would have afforded me great assistance in putting together this little work, and would have enabled me to act with much more confidence than I now can. But whatever be the merit of the offering which I here make to you, receive and look upon it as a token of the affection of your father. "C. C. M."

Selected for the Churchman, by a correspondent, from the National Intelligencer of June 22, 1847.

THE MORAVIANS.

Note upon Bancroft's History of the United States, p. 423, et seq.

Mr. Bancroft has made some singular mistakes and omitted some very interesting points in this part of his history. Throughout his work, indeed, he has entirely overlooked the *German* element in the colonization of this country; but here he has completely confounded things that are perfectly distinct, and surpressed much that gives them their deepest interest. This is the more remarkable, as he frequently quotes and refers to some of the most correct sources of information, by which he ought to have been directed to incidents of a much more interesting character than any that he has here introduced.

"The persecuted Protestants," who, he says, are "known to us as *Moravians*," and "cheerfully, in the name of God, began their pilgrimage" to Georgia, "on the last day of October, 1733," *were not Moravians* but *Lutherans*, as he ought to have learned even from Von Reck and Urlsperger, whom he quotes. In fact the phrase which he here translates "*evangelical community*," but which ought no doubt to be "*Evangelical church*," means exactly this—"Evangelical" and "Lutheran" being in the language of Germany, at that day, convertible terms. Urlsperger also, in his "*Vorbericht*," which Mr. B. quotes, gives it (upon page 4) as one of the terms of emigration offered to the Saltzburgers by the Trustees of Georgia and the Society for propagating the Gospel, that they should be furnished with several well qualified and pious ministers, who would make known to them in their own language the pure word of God, and administer the sacraments *according to the contents of their own confession of faith*, which is declared to be "*the Augsburg confession and other symbolical books of the Evangelical church.*" This makes them Lutherans of the most orthodox character, and sufficiently distinguishes them from the Moravians, who, it is well known, receive the Augsberg confession, but profess no adherence to "the other symbolical books" of the Evangelical or Lutheran church.

In addition to this, Mr. Bancroft ought to have known that the descendants of these Saltzburgers at Ebenezer and Savannah are still Lutherans and not Moravians, there being we believe, no Moravian church in that region, the brethren having been driven off under the circumstances which we shall mention presently.

The Moravians are, it is true, as the adherents of the Augsburg confession, a branch of the Lutheran church, but their well known peculiarities sufficiently distinguish them, and just at that time they were looked upon with great suspicion by the Lutheran church generally. Of this, this emigration to Georgia affords a very remarkable example. The Saltzburgers having started for that colony, as stated above, in 1733, in the following year the Count von Zinzendorff proposed sending a body of Moravians to the same point. But this idea was so unwelcome to the Lutheran divine at Halle that, as Spangenberg informs us in his Life, pp. 113, 120, they actually wrote to Ziegnhagen, the Lutheran chaplain of George II, to prevent such a movement, "as they were afraid," says Spangenberg, "that we might get acquainted with the colony of Saltzburgers there, and seek to draw them over to our views.

It was about a year after the landing of the Saltzburgers (March 12, 1734) that the Moravians, some fifteen in number, arrived with Spangenberg. Another small body followed them the the next year. These last were accompanied by the celebrated John Wesley; and it is his Journal, where his intercourse with the Moravians is detailed, that seems to have misled Mr. Bancroft. But this only makes it the more singular that he should so completely have overlooked their history, which, although but slightly connected with the general history of Georgia, is yet remarkable in itself. Cranz has given it to us in his "Alte v. Nene Bruder-historie," p. 248, et seq., where we learn that, after having repaid the trustees all the expense incurred in taking them to Georgia, from the proceeds of their farm, upon an island in the river, three miles above Savannah, (where they settled, and upon the Ogechee, and not at Ebenezer,) they were finally, in 1739–40, compelled to leave the colony. This was in consequence of their refusal to bear arms during the wars with the Spaniards. From this they very properly claimed exemption, both upon the ground of not being freeholders, and also because they had made a positive agreement with the trustees to this effect, before they came to the country. But *lynch-law* seems to have been as terrible in Georgia then as now, and they were compelled to retire before the popular indignation. But of all this Mr. Bancroft says nothing, and, except upon p. 427, wherever he uses the word "*Moravians*," *Saltzburgers* or *Lutherans* should be substituted for it.

Gettysburg, (Pa.) June 9, 1847. W. M. R.

From the English Churchman.

Never was there a time when it was more difficult for conscientious Churchmen to know how to vote than at the impending general election. We have no doubt that many persons will abstain from voting altogether, simply from want of confidence in any existing party, and inability to identify any of them with the true interests of the Church.

At the last general election it was different. The nation had long groaned under Whig-Radical rule. The better part had been held in a state of depression by the democratic faction. Every town was tyrannized over by a knot of Radicals, who set at nought the old established usages, turned the vestries into bear-gardens, and sometimes even carried the mace and insignia of office to Dissenting meeting-houses. The only hope of emerging from this deplorable state of things seemed to be in the growing power of Conservatism. Hence Churchmen were for the most part zealous Conservatives, and looked to Sir R. Peel's accession to office as the beginning of a new era, and the restoration of the Church to her proper influence and honor.

Meanwhile enlarged views of the mission and capacity of the Church had grown up, and there was a sanguine expectation that the new Premier would have availed himself of this growing energy to work a great improvement in the condition of the people.

What might not Sir Robert Peel have effected, if he had put himself at the head of the strong and holy feeling which at that time so extensively prevailed? His power was almost absolute. He might have doubled or tripled the number of our Bishops at his pleasure, made our Church really a national institution, and brought our heathen masses under the influence of a national system of religious education—he might have done, in short, almost anything. But instead of realizing the hopes of his most ardent supporters, he no sooner got to the helm of the vessel of State than he threw his best friends overboard; did positively nothing to improve the condition of the people; left them in the same degraded demoralized state in which he found them—and instead of giving the blessings of religious instruction and Christian ordinances to the people, and restoring the ruined edifice of the National Church, he helped to pull it down lower by seizing the property of the Cathedrals, in order to do, in a miserably imperfect manner, what the nation should have done thoroughly from its own resources—in short, he flung himself into the arms of the liberals and latitudinarians, and determined the bias of the nation to all that is low in practice and lax in principle.

Never had a man such a brilliant opportunity of working for the glory of God, and influencing for good the destinies of coming generations, and never was such an opportunity so miserably thrown away. We should think that very few serious Churchmen would now go out of their way to vote for any candidate on the ground of his being a supporter of Sir Robert Peel.

And what claims have Lord John Russell and the Whigs to the support of Churchmen? During their possession of office, immediately after the Reform bill, the Whigs were pledged to support their friends, the Dissenters; they passed several bills, especially the Registration and Marriage Act, which, if not heavy blows to the Church, have been great discouragements. In Ireland, too, they abolished several ancient Bishoprics, which was a most arbitrary and presumptuous act.

Since their return to office they have behaved better, especially in being the first to propose an increase in the number of Bishops in England—a measure which Sir Robert Peel, in the plenitude of his power, never conceded. We owe to the Whigs some gratitude for this. On the score of the recent Minutes on Education, we owe them nothing. Had they been strong enough, they would no doubt have inflicted on the nation a system of education similar to the Continental. But they were obliged to adapt their policy to the influence of the Church—which, on this question, has shewn a fixed determination not to depart from the requirement of her high commission to educate her own children in her own way. Seeing the determination of the Church on this point, the Whigs have forborne any direct attempt to interfere with her, though by indirect means they may hope to gain an influence which at some future time may be created to carry out their own views. In short, the Whigs are no more to be trusted by Churchmen than the Conservatives. The only mode of dealing with them is for the Church manfully to assert her claim, and maintain her influence. Then, if she has little to hope from the Whigs, she will also, we trust, not have much to fear.

There is another party, at the head of which is Lord Stanley. This party is chiefly conspicuous for its political advocacy of Protection in opposition to Free Trade, and has not much declared itself on the subject of religion. What has fallen from Lord Stanley on this subject has been generally good in principle. He was the only Peer who supported the Bishop of Exeter when attacked by Lord Lansdowne on the question of admitting schoolmasters to Holy Orders, without prejudice to the emolument which they might derive from the State; and, if we mistake not, Lord Stanley has spoken strongly in favor of a considerable increase in the number of Bishops, and in general takes a practical and useful, if not a very high, view of Church matters.

On the whole we are more disposed to place confidence in Lord Stanley than in any other leading politician. Some persons are offended by the circumstance of Lord George Bentinck, the leader of the Protectionist party in the House of Commons, being a man of so much sporting notoriety. We do not praise him for his love of racing, but now that he has sold his stud and devoted himself to politics, we see no reason why his former pursuits should exclude him from all confidence. We never heard of his being guilty of any of those dishonest and immoral practices which are sometimes attributed to the lovers of the turf; on the contrary, he is reputed to have raised the tone of those who occupy themselves in such matters. True, he must have wasted much valuable time in frivolous pursuits, but, if he has given up those pursuits, there may yet be opportunities for him to redeem the time which he has lost. If we were bound to support those only who are most outwardly serious and talk most of religion, Mr. Plumptre and Lord Ashley would be our Secretaries of State. Lord George Bentinck is not a man who speaks much on these matters, but we have never known him advocate views inimical to religion, or hostile to the Church; on the contrary, whatever he has said has shown, at least, a friendly feeling. In the part which he has recently taken in political debates, we must say also that we greatly admired the straight-forward energy of his character; there is a sort of English manliness in his bearing which pleases us greatly, and this, accompanied with high abilities, and often with considerable tact for business, may when practised in a few more Sessions, place him high in the scale of existing statesmen.

In the absence of any expectations from other quarters, we certainly think the Church may look with some hope to the splendid abilities and generally sound principles of Lord Stanley, and to the straight-forward and decisive character of his colleagues in the Lower House, though, to say the truth, politicians of all shades are so imbued with with the spirit of the age, and hampered by existing circumstances, that we should be extremely sorry to see the interests of the Church identified with any party whatever, and we consider that she will be in a much safer position if she stands aloof, and strengthens herself in the affection of the people by diligent attention to the duties of her commission.

As to the "Protestant pledges" which are circulating at Liverpool, at Reading, at Islington, and various other places, we advise our readers to have nothing to do with them. However modified, they appear to have this one plain principle—that any man, saint or sinner, who will pledge himself to vote against further concessions to Rome, is a more fit representative than any man who will not give this pledge. We are no advocates for "concessions to Rome," but we denounce this pledge as immoral and irreligious. We say vote for the most moral and religious Churchmen, and leave pledges alone.

TWO PARTIES IN THE CHURCH.

That there are parties, and especially two great parties, in our Protestant and scriptural Church, is most true. It is known to every one, and it is avowed and acted upon by every one on what he considers suitable occasions. We state the fact frequently, and place it from time to time in a broader light and in a more prominent position than is agreeable to many of our readers. We do so delicately. Did the great distinction, to which we have specially referred, rest on some minute or secondary matter, not involving the essential principles of Divine truth, we should condemn ourselves for this course of procedure. That those who so regard the distinction should vehemently condemn us on this account does not surprise us, for, according to their perceptions of the case, our condemnation were just. But the distinction, according to our judgment, resting on matters of fundamental and infinite importance, to veil or put them in the background, as is too frequently done, is to attempt to sweep away the very pillars and ground of the truth.

Many men, of a certain constitution of mind, have a nervous, not to say morbid apprehension of, or antipathy to, the very name of PARTY. It may be said with safety, that this state of mind is not according to knowledge. Where there are real evils in a Church, affecting the very principles and being of the Gospel, these are the true objects of offence and antipathy. But if there were no vigor nor zeal in the body to meet and encounter those evils—if, as they sprang up, the body remained peaceful and unexcited as before, —then were the cause for alarm, in regard to the actual state and prospects of that Church aggravated tenfold. If there were no scriptural principle to encounter the unscriptural, there might be no schism nor division, assuredly, but the calm were the repose of death. Fightings and divisions on things indifferent, are ever to be contemned and deprecated. Where the matters are fundamental, there are essential properties of spiritual life.

Even in apostate Rome, with a nominally infallible Pope, divisions are innumerable. The reverse of this is held forth to deceive the minds of the simple among ourselves, but the untruth of such representations is known to all who know any thing of the subject. That many fightings and divisions are unmixed evil is most true. That in all such contests deep guilt attaches to one of the parties is equally certain. But as long as there are in the Church the tares and the wheat, the children of Abraham after the flesh, and the children of Abraham after the Spirit, there must be division between these two distinct "seeds;" he that is born after the flesh will persecute him that is born after the Spirit; and to expect otherwise is to expect that our fancies or wishes will alter the essential nature of things and the immutable declarations of God's holy word.—*From the London Records.*

COMMUNICATIONS.

For the Churchman.

THE PAST AND THE PRESENT.

NUMBER ONE.

Mr. Editor.—This is the title of one of the best known and most characteristic productions of Sir Thomas Carlyle. Though it appeared several years since, I have never taken time to read it until quite lately. For several years past I have paid but very little attention to the writings of this erratic author, though I was formerly quite familiar with them.

I do not commence these articles with a design to review Mr. Carlyle's work, or to discuss at length his opinions. He writes to discuss the present state of England—to point out the cause of the existing evils, and to suggest the remedy for them. He has perhaps as keen a perception of *one phase* of those evils as any man living. His estimate of the cause I believe to be wholly a mistake, and his remedy utterly impracticable, as indeed he seems to regard it himself. Though he is one of the most conspicuous writers of the present age, and doubtless will be long remembered, read and admired, yet I do not consider his opinions of sufficient importance, either for their sake or for his, to deserve to be elaborately stated or soberly refuted. At least I shall attempt to do neither in this place. But with your leave, Mr. Editor, I propose to give, in some four or five articles, *my view* of the cause of some if not all these evils, and their remedy, often, in the present commmunication, bestowing a few remarks upon Mr. Carlyle himself and his book.

Mr. Carlyle, as I am informed, is a Scotchman by birth, and was educated among the Presbyterians. At all events he was educated in heresy and schism, and calls the views which he then and there imbibed Christianity. He has evidently associated mostly, if not exclusively, with the dissenters. Of the Church, he really and truly knows nothing—and at present can know nothing. He does not even know that there is a sort of freemasonry, or secret society, about it, with signs, principles and truths known only to the initiated; and which, though its members are under no oath of secresy, they never do, and never can, communicate to any person who is not of their fraternity—an initiated member. Alas! alas! how many of those who undertake to write, and talk, and preach about the Church, or against the Church, and to take a deep interest in her affairs, err, and stumble, and babble, and bear false witness, because they do not know so much about her as to understand this fact. But, Mr. Editor, it is so. If you and I, for instance, should be so fortunate as to meet any where, in the streets, in the railroad cars, in the stage coach, on the steamboat, or any where else where men ever meet, we should doubtless, at the first glance, recognise each other as Churchmen, and understand each other's whole heart, in less time than a formal introduction could be made in the most approved style of modern etiquette. We should say unnumbered things that we should not express to any person except he were a brother in the same mystical relationship. We should know a thousand things of each other's thoughts, feelings, motives, opinions and faith which none but a Churchman ever could know by means of any sagacity that he has, or any talent for communicating that we may possess.

From this means of knowing the Church and Churchmen, Mr. Carlyle is completely shut out. He sees religion, therefore, only as it appears in the outward acts of men, and in the feelings and hearts of those with whom he has been associated. But he has too much penetration not to see through the sham piety and the make-believe faith of the schismatics; and hence he pronounces all the religion of the present day—that is, as we have explained above, all that he has seen or can see—as it really is, either fanaticism or cant; and he is too honest and too earnest not to say what he sees and knows.

He has doubtless a quick perception of sincerity and genuine earnestness. He can easily detect the works that proceed from such elements in the human character. And if he would but look at the doings of some of the English Churchmen of "the present" day, he would see what he seems to be so evidently, and so impatiently, looking for, though as yet in vain. But in reading his productions, I am reminded at almost every step of a reply made once by a political friend of mine. During the years 1838 and '39, he was elected to Congress, rather for the service he had rendered his party, in doing the hard work of electioneering, than for any fitness that he possessed for the office; being somewhat advanced, and having grown both old and grey in the service of his party. During the period referred to, Mr. Wise, of Virginia, had become quite conspicuous for his opposition to Mr. Van Buren's administration, of which my friend was elected to be a zealous supporter. On his return from his first session in Congress, my friend's neighbors gathered around him to congratulate him on his return, and to increase their stock of political knowledge by inquiries and answers to be made. Mr. Wise was an object of boding interest with them. Several questions were asked, and rather crustily answered. At last one of his friends asked him how Mr. Wise looked. "Looks?" replied he, with hasty indignation, grinding his teeth and clenching his fist, "looks? d—n him, I hate him so I never look at him." This is evidently much the same reason as that which prevents Mr. Carlyle from seeing in the English Church of "the Present" that which he is seeking so impatiently, and seems well nigh to have concluded to be only among the things of "the Past."

It is not quite true of our author, however, to say that he finds earnestness no where; for he seems to find it in abundance in such things as the French Revolution, the Manchester Insurrection, the complaints, murmurs and threats of the lower classes. These things he thinks foretoken a radical change in society.

With all his talk about "eternal facts," "unchangeable laws," &c. &c., he evidently has no faith in Christianity—the faith once delivered to saints—as a permanent set of truths to be believed, principles to be followed, commands to be obeyed, and institutions to be observed—that these are the rules to which, *nolens volens*, man ought and must, at the peril of his soul, be conformed in his thoughts, feelings and actions. He seems rather to regard Christianity itself as but one of the epochs or phases of the human race—now past, and incapable of being recalled; and that all attempts to do so is but fanaticism cant, make-beleive, both foolish and wicked. In this consists his infidelity.

The evil of "the present," which he takes as a starting point, and states with great force in his peculiar style, is the immense amount of labor, the immense amount of wealth, in England, and yet no body the richer or better satisfied for it; so many thousands in their poor-houses, or starving in their huts and lanes, and yet so much over production; so many persons destitute, with so much surplus around them, &c.

This is undoubtedly so, and a most important fact. It is not merely because this is so *in England*, and a matter of the deepest interest for them, that I trouble you with my thoughts on the subject, but because it is so to some extent in our land, and likely to become so in all lands.

With the great increase of wealth, and the means of acquiring it, for the last two or three centuries, there has been a still greater increase of wants—more eagerness to get and to expend money. People are less rich, that is, less contented with what they have; their means are less adequate to the support of their wants. They become more and more worldly, and instead of God and religion, we have machinery, temperance, abolition, moral reform, and the thousand and one other societies for doing the same work in a more expeditious and agreeable form. Everything assumes a wordly *terminus in quem.* Labor is expended to get money, and that which does not accomplish this end is esteemed but labor lost. Religion itself is regarded as an engine for the accomplishment of something for man's temporal good, and is considered but an inane superstition, or a mere dead formalism, unless it includes the favorite hobbies of the day just named, and helps on the peace society, the abolition society, the moral reform, or the temperance cause. Many make the all of their religion to consist in some one or more of these enterprises. However unlike the cause of money-making in other respects, they are all like it, nevertheless, in this, that they aim obviously and professedly to do something for what is regarded as man's temporal good. They are all a species of worldliness. Mammonism and mammon worship are rapidly on the increase, and bid fair to absorb all other *isms*, and outroot all other worship.

Where is all this to end? and whither is it carrying it us? These are questions which it is time that we pause to consider. If we look into "*the past*," when these things were not, when men were content to serve God in faith, in ignorance, in poverty, and in self-denial, and go to Heaven at last, we can hardly forbear to ask ourselves if it were not better for men then than it is now, with all our increase of knowledge and wealth, with our railroads and magnetic telegraphs, with our facilities and improvements, march of intellect, prayers of the age, republican institutions, free schools, religious liberty and all? Many may be startled at this question, and ask, Is the fellow mad? Not in the least, dear reader. But do you just then bethink yourself for a short time what answer, and *what reasons* for it, you could give, and perhaps you will think the question much more sober and pertinent than it seemed at first.

With Mr. Carlyle's plan for remedying the evils of which he complains, I shall not give myself much trouble. He seems to be in favor of governments and forms. Nay, he is convinced of the necessity of them. But he proposes that the forms, instead of being such as to form the character of the people, shall by plastic yielding to every variety of character, every change in the features of humanity, every phase of human progress. In government he would have the wisest and most capable man to govern; the people wise enough, and free enough from ambition, self-seeking, and self-esteem, to recognise this "most competent man to govern," and to quietly assist him to do so. The impracticability of the theory renders it unnecessary to bestow time or effort on its refutation. Such a government, if there could be such an one, would entirely fail of the true object of all government as a test in man's moral probation, and a discipline to train him for obedience, content with his situation, and devotion of self to the service of another in Heaven.

My view of the cause and remedy of these evils I shall resume in my next.

Contributor.

For the Churchman.

Dear Mr. Editor,—Never was I so forcibly struck with the great and surpassing loveliness of *Christian forgiveness*, as when lately reading that part of St. Paul's epistle to his Corinthian brethren, requiring them to *comfort and forgive* the *excommunicated one*, even as he himself had done, which words should be written in letters of gold in every church throughout the length and breadth of our divided and afflicted diocese, both for example and admonition. Says this noble and generous hearted apostle, whose soul was weighed down by heaviness that he had been forced first to make sorry in order afterwards to make glad, says he, "For out of much affliction and anguish of heart, I wrote unto you with many tears; not that ye should be grieved, but that ye might know the *love* which I have more abundantly unto you. But if any have caused grief, he hath not grieved me but in part; that I may not overcharge you all, SUFFICIENT *to such a man is this punishment which was inflicted of many*. So that, contrawise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow; wherefore I *beseech* you that ye would confirm your love toward him." Now we are taught that no scripture is of private interpretation, but is written for all, even for us at this present time, upon whom the ends of the world have come; if so, what is the lesson the Church should now draw from this epistle? is it not plainly that of Christian love and forgiveness? which urgent and constraining duty (as we ourselves hope for forgiveness) is enforced upon us by those solemn words of warning, "Lest Satan get an advantage of us, for we are not ignorant of his devices." Has the Church then now a brother whom she has deemed offending? what says the apostle? "I beseech you that ye would confirm your love toward him, forgive him and comfort him." And more especially should the Church hasten to perform so just and reasonable a service and her bounden duty, when so many good and true hearted brethren have believed *that brother* unjustly accused. Is it not far better and safer to err on the side of Christian charity, than to condemn *one* being innocent? and thus (though perchance unwittingly) to take part with him who from the beginning has been the *adversary and accuser*. Paley's maxim will ever hold as true for the Christian as for the philosopher, "Where one side is doubtful and the other safe, always take the safe side;" and safe we may be assured in all cases will it be for us to take part with that great and beneficient Being, who "maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust," and who in condemning the wicked and unforgiving servant in the parable, delivering him into the hands of the *tormentors* because he showed no compassion toward his fellow servant, passed just sentence upon every one possessed of like spirit: "So likewise," says our blessed Lord, "shall my Heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses."

Dear Mr. Editor, we might accumulate to any amount scripture precedents to direct the Church in her straight, onward course of duty, as respects christian discipline and charity. One more only now shall suffice: "Brethren, if a man be overtaken in a fault, *ye which are spiritual* restore such a one in the *spirit of meekness*; (publish not his failings to the whole world to be made both a laughing stock and stone of stumbling,) considering thyself lest thou also be tempted. Bear one another's burdens, and so fulfil the law of Christ. By love serve one another. For *all the law* is fulfilled *in one word*, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed, one of another."

Surely then by a breach of this *commandment of love* we break the *whole law;* and by our example teach others to do the same; and what have we to expect but the just and heavy judgments of an offended God against us, because for the sake of expediency, or party spirit, we fear the censure or esteem the good opinion of the world rather than that of God; and verily, like the Pharisees of old, we shall not fail of our reward.

As faithful and devoted members of that Church which is Christ's body, let us all pray for her peace and unity, "for they shall prosper that love her." And may that blessed Spirit which raised up our Lord Jesus from the dead, raise us up also unto newness of life, binding us all together in the sweet bond of Christian love, that so when our Lord returns to take account of his household, none of us may have our portion with that *evil servant*, who was found *smiting his fellow*, who was to be cut asunder, having his part "with the hpyocrites," where "shall be weeping and gnashing of teeth." That all of us redeemed by the precious blood of the Son of God may escape so dreadful a doom, is the earnest prayer of

Yours truly, CHARITAS.

For the Churchman

Dear Mr. Editor.—The "Protestant Churchman," it seems, has at length ventured to break silence in reference to the trial of Bishop Onderdonk. With its characteristic love of candor and decency, it misquotes, interpolates, and mangles, and then assumes the air of injured innocence, and prates of morality and virtue. To all appearance, the seventh is the only commandment in the decalogue regarded by its conductors, and the ninth of no account whatever. As long as they can impose on the readers of that wretched print, their motto is, "Charitas fides que valete." Their paper of the 10th instant will afford abundant proofs of this assertion, and I shall place the pretended quotations and originals side by side, that the fact may be the better perceived:

Protestant Churchman.	*Churchman.*
"So again in the excellent 'Tracts' which Bishop Onderdonk has contributed to our columns. It has been matter of common remark, and often by persons whose opinions on most subjects are worthy of respect, that if any other proof were wanting of Bishop Onderdonk's guilt, the publication of these Tracts, under the circumstances of the case, would be conclusive. Why? Because the application of them exposes him to the suspicion of a design to counteract the verdict of the court by gaining credit in the world for piety. Now this view of the case is founded on such a knowledge of the world, and of the springs of human action as exhibited in the world, as is plausible, and as in most matters would lead to a safe conclusion."	"So again in the excellent 'Tracts' which Bishop Onderdonk has contributed to our columns. It has been matter of common remark, and often by persons whose opinions on most subjects are worthy of respect, that if any other proof were wanting of Bishop Onderdonk's guilt, the publication of these Tracts, under the circumstances of the case, would be conclusive. Why? Because the publication of them exposes him to the suspicion of a design to counteract the verdict of the court by gaining credit in the world for piety. Now this view of the case is founded on such a knowledge of the world, and of the springs of human action as exhibited in the world, as is plausible, and as in most matters would lead to a safe conclusion. But there is another view of the case which is at least possible, and which for our part we do not hesitate to adopt; and that is, that nothing but the very simplicity of conscious innocence and rectitude could have led Bishop Onderdonk, in opposition too to the advice and remonstrances of his more worldly-wise friends, to expose himself to an imputation so obvious to most men, though incomprehensible to himself."

Now will it be believed that the Prot. Churchman, carefully shutting out from view the last clause above quoted, has the audacity to say, in an introductory to this quotation, that Dr. Seabury "can offer no better defence of conduct so abhorrent to every true feeling of propriety, and so sadly humiliating even to the well-wishers of the suspended Bishop, than that which is contained in the passage above quoted." The "passage above quoted" having been taken from another part of the article, of course offered no 'defence' for the writing of the "Tracts." And this is Low Church candor and decency!

Here is another instance of deliberate misquotation:

Protestant Churchman.	*Churchman.*
"The trial was a process distinguished only by some of the formalities of justice from mere *Lynch law.*"	"The man whose . . . was all of a sudden, and by a process which (as is proved by the facts stated in our last) was distinguished only by some of the formalities of justice from mere *lynch law*, shunned by his friends and pointed at by the world."

Here is another misrepresentation:

"THE COURT.—The popular sympathy and support which these Right Rev. Fathers could not obtain as champions of authority, they might confidently expect as the avengers of the *purity!* of the Church."

This remark is applied by Dr. Seabury not to the *whole* court, but to the *three Bishops* who had "publicly assailed Bishop B. T. Onderdonk for the maintenance of doctrines which in their judgment were not allowed by the Church, and in consequence been publicly invited and challenged by him to present him for heresy." "Champions of authority," should read, "champions of orthodoxy;" whether this is to be laid to the *printer* of the Protestant Churchman, I know not. Immediately following the quotation in the Protestant Churchman, come the words, "But a majority of the court we are willing to believe were not actuated by this sentiment." So that this Low Church "*gentleman and christian*," as of course all that set are ex-officio, makes Dr. Seabury say the very thing which he did not say. Can unfairness descend lower?

But I proceed with my disagreeable task:

Protestant Churchman.	*Churchman.*
"Now if Bishops, men of exalted station, and acting under the most solemn responsibility, could thus take their brother's life, without listening to the voice of fraternal conference, what better could be expected from the world?"	"A majority of the court, before the verdict was given, denied the minority leave to state the grounds on which they rested their acquittal; thus stopping their ears to the voice of truth, and refusing to hear the reasons which their equals in station and, as may be fairly presumed, their equals in wisdom and piety, desired and entreated to be permitted to offer in support of their opinion. Now if bishops," &c.

In the Prot. Churchman the above sentence forms a detached paragraph immediately succeeding that about *lynch law*, in order to make it appear that *that was the point of the reference in this*, and the writer has the impudence to say that he has given these extracts to "put it into the power" of the readers of the Prot. Churchman "to arrive at a correct judgment." And he concludes his piece with saying, "From these selections they can form a fair judgment of the spirit which still actuates your cotemporary, and the probable success of his enterprise." Truly, Mr. Editor, if the only answers the enemies of Bishop Onderdonk can make are such as these—if instead of meeting argument by argument and facts by facts they put words into your mouth that you have never uttered, and then fight their own men of straw—if they criticise periods and object to expressions, when the dearest and most sacred rights of man are at stake, and they should show that justice has been done and truth kept steadily in view—it is not difficult to judge of the success of the enterprise in which the friends of law and order in this diocese are engaged. Fraud, calumny and falsehood will not avail, I trust, in the General Convention; nor will mendacious scribblers there succeed in blinding the eyes and imposing on the minds of ignorant and credulous "readers."

Allow me to conclude with a quotation from good Bishop Taylor, (s. 24.) "Nothing is more operative of spiteful and malicious purposes, than the calumniating tongue. In the temple at Smyrna, there were lookingglasses which represented the best face in the world as crooked, ugly and deformed; and so is every false tongue; it lies in the face of heaven, and abuses the ears of justice; it oppresses the innocent, and is secretly revenged of virtue; it defeats all the charity of laws, and arms the supreme power, and makes it strike the innocent; it makes frequent appeals to be made to heaven, and causes an oath, instead of being the end of strife, to be the beginning of mischief; it calls the name and testimony of God to seal an injury; it feeds and nourishes cruel anger, but mocks justice, and makes mercy weep herself into pity, and mourn because she cannot help the innocent." M. N.

For the Churchman.

'HOMEWARD BOUND.'

Mr. Editor,—In your leading article of July 3d you say—

"We shall conclude at present with a parting word to a certain class of readers: those, we mean, who are apt to plume themselves on their knowledge of human nature, and who think that none but one who is a clergyman, and therefore a novice in the ways of the world, would be ready to claim exemption from guilt for Bp. Onderdonk under circumstances which excite the suspicion of it. Now, we are not at all anxious to establish for ourselves a reputation on this head; but we shall, nevertheless, venture to suggest to these kind monitors that the so-called knowledge of human nature, which is sucked in by some from the novels of the age, and fairly drunk by others from actual contact with the persons and haunts which novelists most love to paint; which makes a man suspicious of his fellow, credulous of vice, and skeptical of virtue, and which enables your shrewd man of the world, with a hound's instinct, to smell farther than he can see, is not always to be trusted. If it deceives a man at all, it deceives him egregiously: and deceive him it easily may, when he comes from the base traffic and impure associations of the world, and enters with it on holy ground. To such fancied knowledge of human nature, goodness in man and purity in woman are alike incomprehensible and unknown."

All this, Dear Sir, is well expressed, and all is very plausible. Allow *me*, however, "to suggest" that in making strictures on the "novels of the age," and on the men and women who come in "actual contact with the persons and haunts which novelists most love to paint," you might qualify your remarks by saying that there are exceptions to the general rule. Take, for example, the author of "Homeward Bound," who is not only well known as a novelist, but somewhat signalized from the fact that he was a delegate to your Diocesan Convention. In the 2d volume of that tale, p. 275, 6, he thus describes the highly distinguished Editor of the "Active Enquirer"—

"Mr. Dodge belonged to a tolerably numerous class that is quaintly described by being 'law honest;' that is to say, he neither committed murder nor petty larceny. When he was guilty of moral slander, he took great care that it should not be legal slander. and although his whole life was a tissue of mean and baneful vices, he was quite innocent of all those enormities that usually occupy the attention of a panel of twelve men. This, in his eyes, raised him so far above less prudent sinners as to give him a right to address his quondam associate, &c &c."

Here, in few words, is the description of "A CHARACTER;" a description derived from a pretty accurate "knowledge of human nature." Surely, Mr. Editor, you are not entirely ignorant of the "tolerably numerous class" thus represented by Mr. Dodge. You will readily admit, then, that Mr. Cooper is sometimes to be "trusted."

As an additional illustration an extract may be made from p. 196, 7, of the same volume—

"So far as a limited experience has enabled me to judge," observed Paul Blunt, "I have every where found not only the same nature, but a common innate sentiment of justice that seems universal, for even amidst the wildest scenes of violence, or even the most ungovernable outrages, this sentiment glimmers through the more brutal features of the being. The rights of property, for instance, are every where acknowledged: the very wretch who steals whenever he can, appearing conscious of his crime, by doing it clandestinely, and as a deed that shuns observation. All seem to have the same general notions of natural justice, and they are forgotten only through the *policy of systems*, irresistible temptation, the pressure of want, or the *result of contention*."

"Yet, as a rule," said John Effingham. "man every where oppresses his weaker fellow."

"True; but he betrays consciousness of his error, directly or indirectly.. One can show his sense of the magnitude of his crime even by the manner of defending it."

Now, compare with this, Mr. Editor, your own language as it appears in the columns of the Churchman of June 26—

"There is one trait which we are sure to find in the public, and which we shall be glad to find in a majority of the late Court [that tried Bishop Onderdonk.] The public is not implacable; and if it is moved aside by the impulse of passion at first, it will yield to the voice of reason at last. If its anger is unjustly excited, the public is open to conviction, and when convinced, is prompt to make amends for its error. If its anger is justly excited, the public is capable of being appeased by seeing the claims of justice satisfied, and when appeased it is ready to forgive. The favors and partialities, the prejudices and resentments which pervert the judgments of private men, sooner or later become neutralized in the public mind, and leave the current of justice and mercy to flow free and unobstructed. Put the matter in the worst light, and suppose Bishop O. to have been guilty of offences alleged to have been committed from five to ten years ago, still the sentence of perpetual imprisonment evinces a temper too implacable and too seemingly vindictive to find, for any great length of time, an echo in the public voice. Such purposes, indeed, have been carried out in past ages, but always in spite of public feeling, and by a Church strong enough to control it; but the achievment of such an end was never yet witnessed in a proceeding begun, continued, and ended in the fear of a free public opinion. Putting the interests of the Diocese out of the question, and looking at Bishop O. alone and in the worst light in which his enemies have been able to place him, still there must be some *let up* to this sentence, unless we are to witness the unprecedented anomaly of a measure upheld in opposition to public feeling by the men who of all others are the most ready to propitiate the public favor, and to follow the public voice. The sentence cannot last for ever; it must cease to operate, and that soon."

Mr. Cooper the novelist and the Editor of the Churchman are in substantial agreement, then, as to the point of "a common innate sentiment of justice;" and if both are acknowledged to possess some "knowledge of human nature," the former must be allowed to be an exception to the general rule which would comprehend all who derive their knowledge "from actual contact with the persons and haunts which novelists most love to paint."

But I may add by way of corollary, that although (to adopt the expressive phrase of the amiable Captain Truck,) "it is not an easy matter to hit a conscience exactly between wind and water," and although the "general notions of natural justice" may for two or three years be forgotten through the "policy" of a certain "system," or through the "contention" which is consequent upon the odium theologicum, yet in process of time the author of "Homeward Bound" and his worthy compeers of the Diocese of New York, the conservative Editor of the Episcopal Recorder, the late *justum et tenacem propositi*-Editor of the Episcopal Protestant, and the various "active inquirers" throughout the length and breadth of the land will all, *all* be found in the same "category," (I here use a favorite word of the judicious Captain Truck,) all will, unite in testifying of that Law which has eternal justice for her foundation, that "her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy."

Mr. Editor, we who are Christians by profession, profess to be *homeward bound*, having here "no continuing city"—

"Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure:
Yet in the world even these abide, and we
ABOVE THE WORLD our calling boast!"

How, then, shall we be enabled to reach the haven where we would be, and enjoy the fellowship of the holy brotherhood?

"Ah how! but by repentance, by a mind
Quick, and severe, its own offence to find?
By tears, and groans, and never-ceasing care,
And all the pious violence of prayer?"

Pardon me, therefore, if I respectfully exhort the well-wishers of our Zion, when they retire to their nightly rest,

With fervency before unknown,
To cast their hearts before th' eternal throne;
"Thou framer of the light and dark,
Steer through the tempest thine own ark:
Amid the howling wintry sea,
We are in port if we have thee."
"Oh, by thine own sad burthen, borne
So meekly up the hill of scorn,
Teach thou thy priests their daily cross
To bear as thine, nor count it loss!
Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of thy love
We lose ourselves in heaven above."

OCCIDENTALIS MINIMUS.*

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* The writer two years ago, was simply *Occidentalis.* Two correspondents, however, have since appeared in the Churchman, tinged with Occidentalism; viz. "OCCIDENTALIS," and "OCCIDENTALIS EXTREMUS." Hence the present change of signature.

For the Churchman.

Mr. Editor.—I find in the "London Times," of the 1st and 2d inst., a report of the trial of the Rev. Septimus Ramsey, for an alleged assault, &c. upon a Mrs. Emmerson. The lady swore very positively to some five or six insults on different occasions, but, like some other witnesses, told too much to be believed. The jury, without hesitation, found a verdict of *not guilty*, amid the plaudits of the spectators.

Sir Wm. Wightman, one of the Justices of the Queen's Bench, presided at the trial; and a very brief sketch of his charge is given in the Times: "In summing up, he observed that they *must be satisfied of the guilt of the defendant beyond all reasonable doubt, before they found him guilty.* Was the evidence of the prosecutrix *so probable, so clear*, and *so corroborated* as to convince them, beyond all reasonable doubt, of the guilt of the defendant? If it was so, they would find their verdict accordingly."

Had Hiram Ketchum, Esq. been on the bench on this occasion, he would probably have charged the jury as follows: "Here then is a commander in one of the grand divisions of the Church of Christ. It is said that if you have any doubt of his guilt, you must acquit him. I know that is a wholesome rule of law in our civil courts, but it will not do for the army of Christ to say, that here is a general in command that we cannot *positively say is guilty*, but whom we VERY MUCH SUSPECT OF GUILT. Will it do for [the jury] to send forth a *suspected officer* to command, because they *cannot say* he is *absolutely unfit* to be intrusted? And yet I think you must have clear evidence on which to convict; but remember, gentlemen, remember he is an officer of the army—that this army can only prosper by obtaining a constant succession of recruits . . . Now, if you think that the *good of the Church* will permit him [the defendant] to remain as one of its officers, I say Amen. It is not for me to interpose my judgment against yours; but while you show mercy to him, forget not your obligations to the Church of Christ."—Trial, p. 255.

Who that reads this most eloquent, *pious*, and *lawyer-like* effusion, does not perceive its vast superiority to the technical, stiff, and *unedifying* charge of Justice Wightman, and regret that its learned and *courteous* author did not preside at the trial of the Rev. Mr. Ramsey? Why does so vast a genius still remain at the bar, when he would be an inestimable ornament to the bench, and shine as the sun amid such "lesser stars" as Kent, Spencer, Van Ness, Thompson, Jones, and Oakley? Alas! the modesty of his *unassuming* nature, and a certain *fear of the Roman Catholics*, prevent this consummation so "devoutly to be wished." CATCHHIM.

For the Churchman.

SCRIBIMUS INDOCTI.

It is a laughable matter, Mr. Editor, to observe the strenuous efforts made by the "Protestant Churchman" and its contributors to catch a stray piece of latin, (Greek appears to be entirely beyond them) with which to interlard their "leaders" and "contributions" though the editor of that paper with a wise distrust of the quotations, informs the Public that he is "not responsible."

In the paper of July 10, the editor boldly undertakes to imply that he can translate your latin, for he intimates to his readers that there lurks a dreadful meaning under your words, which, had you rendered in English, you "would have been disgraced in the eyes of every man who has *the least* pretentions to decency." Could you not, sir, prevail upon the editor to let us know what he imagines that it may be: the translation would no doubt be a curiosity. I have placed at the head of my communication a motto which I offer as well adapted, and the meaning applicable, not only to the editor of the Protestant Churchman but to all the contributors of that paper, and also to their friend the General Bombastes whose resistless force is spent in daily weaving a tissue of absurdities for the public, and of whose knowledge on these subjects yourself once well observed that it was the spontaneous generation of vanity and vexation of spirit. C.

For the Churchman.

Mr. Editor,—By a communication in last week's *Churchman*, I observe that a letter of mine has given offence to one of your readers. In reply to his questions, I have merely to answer, that the party who went in search of a presbyter took the City Directory as a guide; and by a "citizen of influence," I mean one who has passed through life with honor, acquired the respect of his fellow citizens by his integrity, and a handsome competency by his industry and enterprise. In classing such an individual as a "citizen of influence," it is possible an error of judgment has been committed.

Let any one visit our churches and other places of worship at the present season, and mark the general absence of the various Pastors! It is an evil of increasing moment, and one that might be remedied by proper management, without encroaching upon the proper indulgence of the Teacher, or continuing the injustice to those who are desirous of being taught. The flippant may not see this truth, but the aged and the thinking feel its weight, at least in the person of

Your obedient servant,

B. CARTACORTA.

That is false testimony which gives a false sense, drift, or coloring, even to the words that were truly used in another sense; and much more when the words themselves are slightly perverted to effect that purpose.—*Williams.*

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 31, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

When we commenced our last number in review of the Trial, we had intended that it should embrace the two first articles of the Presentment; but finding that the consideration of the first article alone would be extended to an inconvenient length, we thought best to postpone the consideration of the other. We take the present opportunity to offer the remarks we have to make on this second article, which is as follows—

The said Bishops presenting do further present and allege, that the said Benjamin T. Onderdonk, Bishop as aforesaid, at the said time and place mentioned in the last specification, was under the influence of, and improperly excited by, vinous or spirituous liquors drunk by him, the said Benjamin T. Onderdonk, contrary to his duty as Bishop, and his consecration vow in that behalf, and to the scandal and injury of the said Church.

As we shall have occasion, in commenting on this article, to speak plainly of the conduct of the Presenting Bishops and of the Court, we wish in the first place to vindicate our motives from an assault which has been made upon them by the Courier and Enquirer of last Saturday; which, having quoted the concluding sentence of our leading editorial of last week, remarks on it as follows—

When it is remembered that eleven out of seventeen Bishops, seem to have trusted on this testimony, when given in open Court and sifted by the ingenuity of able counsel, and not very scrupulous cross-examinations, there cannot be two opinions about the decorum of such language as we have quoted from an organ of the Church—edited by a clergyman of the Church—and designed, if it have any purpose beyond the mere utterance of what is at once vulgar and insolent, to bring into contempt the highest tribunal of the Church.

The charge of *vulgarity* and *insolence* is of no moment from a journal in whose vocabulary the language of reproach and abuse has long since lost its meaning; but the charge of a *design* to bring the late Episcopal Court into contempt is more to be heeded, because there is really danger that the Court will be brought into contempt. We take occasion, therefore, to say, once for all, that this is not our design, however it may be an unavoidable consequence of that which is our design; in the same way e. g. as it is not the design of the Courier to bring the Court into contempt, although its being brought into contempt may be an inevitable consequence of its finding a champion in a journal which is somewhat notorious for ruining every cause that it espouses. Our design is to show that the Court has done great injustice directly to this Diocese and its Bishop, and indirectly to every clergyman and layman of the Church. If the reputation of the Court should suffer in consequence we are sorry for it, but cannot help it. It is an old adage that justice must be done, though a higher body than the Court should fall. All that can be expected of us is that we should give credit to the Court for good intentions wherever they can be reasonably imputed, and for good deeds wherever they can be discovered; that we should make charitable allowance for its errors, and abstain from applying contemptuous epithets to it or to any of its members. This has been, is, and shall be our aim; and if in aught that we have said, or in aught that we shall say, we have been, or may yet be, betrayed into expressions inconsistent with this aim, we shall be thankful to have them pointed out in order that we may avoid a repetition of the fault. The particular passage, quoted by the Courier was not intended by us as a reflection on the Court, but only as a strong expression of dissatisfaction with the grounds of its decision. We are obliged, however, to the Courier for directing our attention to the sentence, because it has enabled us to offer this explanation; and we beg to assure that journal, that although we cannot agree with it in its approbation of the proceedings of the late Court, yet we can admire its nice sense of reverence for "the highest tribunal of the Church," as a sentiment abstractedly right, and laudable in every man in proportion to its sincerity. The very profession of such a sentiment by the Courier reconciles us now to its lectures on politeness, as did the like profession three years ago to its lectures on theology.

We now turn to the article; on which it is obvious to remark that it does not allege *intoxication* or *drunkenness*, but the being "under the influence of and improperly excited by vinous or spirituous liquors." The allegation, whatever it may mean, is disproved by Mr. Peck's affidavit, a quotation from which we made in our last, and the whole of which will be found appended to the present article.

But we cannot consent thus to dismiss this article of the Presentment. We have much stronger objections to it than any which relate to its truth or falsity, or even to the staleness of the pretended offence which it alleges. We deny the right of the Presenting Bishops to make such an article of presentment, and we deny the right of the late Court to try it, after it was made; and we affirm that the rights of this Diocese have been violated, as by the trial and punishment of its bishop under an *ex post facto* law, so particularly by the presentment and trial of its bishop on the allegation contained in this second article.

For, be it observed, that the allegation of intoxication or drunkenness is not only not made, but that it is not made under circumstances which leave no reasonable doubt that the omission to make it was intentional. The Presenting Bishops had before them Mr. Butler's affidavit, and they had conversed with Mr. Butler, and one of them probably with Mrs. Butler, on the subject of the presentment; and they knew that an allegation of intoxication or drunkenness would not be supported by the testimony. No doubt, therefore, they purposely avoided this allegation, and confined themselves to that of *improper excitement* by vinous or spirituous liquors. But what *is* improper excitement by vinous or spirituous liquors? "No quantity of vinous or spirituous liquors," remarks Bishop Whittingham, p. 317 of the Trial, "can be taken without producing *some* excitement. Is therefore all or any excitement improper and presentable? If not, where is the limit within the line of intoxication?"

We honor Bishop Whittingham for these words. He does not deny that there may be degrees of excitement by stimulating drinks within the limits of intoxication, which are offences against Christian propriety, nor that such offences, if committed, should be matter of humiliation and repentance on the part of the offender, and of expostulation and rebuke on the part of those authorized to administer it. But he makes a distinction, and in our opinion it is a sound and necessary distinction, between *offences* simply and *presentable* offences. Intoxication or drunkenness is confessedly a presentable offence; but, in the case under consideration, presentment, trial and conviction have all taken place, and proceeded on *a solitary instance of alleged improper excitement by vinous or spirituous liquors* NOT *amounting to intoxication.*

We have admitted that there may be degrees of excitement by wine or spirits short of intoxication which are transgressions of the bounds and measures of Christian sobriety; but on the other hand we wish it to be also remembered that there may be degrees of excitement from the same cause which are not transgressions of Christian sobriety, but which, on the contrary, are allowable and innocent.

Who sees not, then, the fearful abuse that may arise from the power of presentment on a charge so vague and indefinite? What inquisition into private life, what petty persecutions, what oppression, what tyranny, may not such a power be made to subserve? We all know the extravagances into which men have run on this subject, not only proscribing as sinful the innocent festivities of social life, but impiously abrogating the highest solemnity of the Christian Religion. It is matter of fact that, both in ancient and modern times, even participation in the Holy Eucharist has been objected to as causing the participants to be (in the words of the Presentment) "under the influence of and improperly excited by vinous or spirituous liquors." What security have we, then, that the power of presentment on such a charge may not be used to blast the reputation of good men, and even to undermine the very foundations of Christianity, under the hypocritical pretence of bringing in a purer morality?

We have put the case hypothetically, but how far is the supposition from fact? We do not believe that the bishops who presented Bishop Onderdonk meditated a direct assault on the Christian Religion, but we find it difficult not to believe that they availed themselves of a critical juncture of circumstances in order to accomplish the ruin of a good man by means of the accusation on which we have commented. What Mr. Ogden eloquently said on the Trial in reference to all the allegations is eminently true of this allegation. Having remarked that *there could not exist a Diocese having more general confidence in the purity of its Bishop* than New York had when this presentment was made, and that the presenting bishops therefore were causelessly rending the peace of the Church by this presentment, Mr. Ogden adds—"Independently of all other considerations, the selection of the time in which these charges were made, was to my mind an act of as gross cruelty as could be perpetrated by any man upon his fellow being. At the very moment when my client was weighed down to the very dust by the unfortunate case of his brother—when he and his family could scarcely hold up their heads in the community—that moment was seized upon to rake up against him all these old transactions, passed and forgotten years ago." The infirmity of one brother (since conquered by the noblest of all victories,) its extenuations disregarded, and all possible exaggerations respecting it blazoned abroad, had predisposed men to credit the existence of a like infirmity in the other; and though nothing could be more untrue, yet advantage is taken of this prejudice in the public mind to prefer the coolly measured allegation which imputes the odium and infamy of the charge of intoxication without involving responsibility for its proof. We insist on this as an instance in fact of the danger of this arbitrary power of presentment; that an occurrence which could not be made to sustain a charge of intemperance should yet be made the means of bringing on an innocent man the same prosecution, the same conviction and punishment, the same ruin, and on the Church the same scandal and disgrace (and far greater agitation and collision) which would have been incurred had the charge of intoxication itself been preferred and proved.

Now we put it to the true lovers of liberty, and to the true friends of the Church, whether they are prepared to sanction a principle thus capable of abuse? We put it to the enemies of Bishop Onderdonk, whether they can approve of an engine of power by which their own peace and comfort may at some future time be wantonly assailed and their ruin wickedly accomplished? We put it to the clergy and laity of this Diocese whether they are not solemnly bound to vindicate their Diocese from such an infraction of its rights, such an insult to its honor, and such an invasion of its peace as are involved in a presentment of their bishop on this trivial, vague and indefinite allegation? And further, we put it to all the members of the ensuing General Convention, whether they are not called upon to declare, by some action which cannot be misunderstood, that they will not authorize, and that they have not authorized the exercise of so arbitrary a power; a power which is capable of being abused, and which in fact has been abused to the ends of injustice and oppression.

And this brings us to the point from which we started; *viz.* the denial that the presenting bishops had the right to make and the Court the right to try, the second article of this presentment.

If the right to present and to try on this article belonged to the bishops at all, it must have belonged to them in virtue of their inherent Episcopal authority, or have been secured to them by the Canon under which they acted. On either and both of these grounds we deny the right of the procedure. We deny it on the former ground, and maintain that under the Constitution and Canons of the Protestant Episcopal Church the inherent power of the Episcopate is restrained and limited by said Constitution and Canons. We had thought until recently that this was an acknowledged and settled principle; and we have been surprised to see the opposite doctrine maintained and acted upon in quarters where it was least of all to be expected. If this principle is wrong it is to be hoped that the next General Convention will definitively repudiate it, that we may all know what we have to expect. Assuming, however, that the principle is right, and that the bishops, both in the presentment and the trial, were bound by the limitations of the canon under which they professed to act, we deny, in the next place, that they had the right under the canon, to present and try on the second article of the presentment.

The Canon says—"The Trial of a Bishop shall be on a Presentment in writing, and specifying the offence of which he is alleged to be guilty, with reasonable certainty as to time, place and circumstances. Such presentment may be made for any Crime or Immorality, for Heresy, for Violation of the Constitution or Canons of this Church, or of the Church in the Diocese to which he belongs." Now if the alleged offence were intoxication or drunkenness we should be at no loss to bring it within the limits of the Canon; but when the alleged offence is the having been, on one and only one occasion, "under the influence of and improperly excited by vinous or spirituous liquors," we may well ask, to what head of the Canon was it intended that this allegation should be referred? In view of the strange positions which have been taken of late in sundry quarters, we should almost as soon think that it was intended to bring this allegation under any one head of the canon as under any other head. The word "Heresy," e. g. has of late had a prodigious sweep, and if it may be made to embrace bowings at the altar, why not also the pledge of health over a glass of wine? Possibly the *improper excitement* is accounted a "heresy;" or if not, the sort of construction which can find authority for deposition in the word *suspension*, may easily make it to be the violation of some canon or article of the Constitution. And as to "Crime or Immorality," when we find the doctrine unblushingly advanced before the Court, and patiently received, that "We do not try acts here, so much as intentions," and "It is adultery of the heart that we are to try," it should be no wonder if the expression of a wish for "vinous or spirituous liquor," without the taste of it, were deemed enough to put a man on his trial for drunkenness, and even to secure his conviction.

Without some such egregious trifling with the plain letter of the Canon, we see not how it is possible to justify under it a presentment and trial for *an alleged solitary instance of improper excitement by vinous or spirituous liquors.* Such an alleged instance cannot be gravely pretended to be either a heresy, or violation of Canon, or "a crime or immorality." It serves, however, to *suggest* the idea of intoxication or drunkenness, and hence the effect of the presentment, trial and conviction of a man for such an alleged instance of excitement is to ruin his reputation with the public, and to cover him with the infamy of the vice of drunkenness, though he be entirely innocent of it. Such was in fact the effect in regard to Bishop Onderdonk. He was not presented for intoxication; he was not tried for it; he was not convicted of it; and yet no sooner was the sentence of the Court promulged, than it was made the excuse and shelter for the most shameful calumnies. The action of the Court prepared the way in the public mind for the belief of habits of intoxication; it invited the propagation of such a charge; it put the Respondent in a position in which he could obtain no redress for such a charge, wherever or by whomsoever it was preferred, and yet the Court itself did not assume the responsibility of affirming its own belief of a single instance of intoxication. Thus the Bishop and the Diocese are involved in the infamy, the one of living in and the other of abetting this vice and immorality, on the authority of a Court before which the Bishop was not even presented for this vice. This surely ought not so to be. It could never have been intended that the Canon for the Trial of a Bishop should subserve such an end; nor that a Court of Justice should ever have it in its power thus to affix the stigma of guilt where it did not and could not find the crime: nor that the bishops of three distant dioceses should be authorized to make such an allegation an occasion for breaking in on the peace of the largest and most united Diocese in the Church, and a means of changing or severing its relations with its Bishop. It is only necessary, we believe, that the Diocese of New York should bring this subject to the attention of the General Convention, in order to obtain from the latter body a disclaimer of so unjust a procedure and a full redress of the wrong. We append the affidavit of Mr. Peck:

STATEMENT OF LEWIS L. PECK.

I arrived the latter part of March last from Mexico, where I have been for some time past, having left New York for Vera Cruz the 30th day of October, 1844. I was therefore absent during the time of the trial of the Rt. Rev. Bishop Onderdonk in which I am mentioned as an absent witness, not to be found, neither was I aware that anything of the kind had been going on, until my return. When I came back from Mexico, some of my friends asked me if I remembered anything in relation to the ride from Ithaca to Syracuse in company with Bishop Onderdonk, and Mr. and Mrs. Butler. I was then told of the trial. I got the pamphlet and read it with astonishment. I remember well the circumstances of the ride, and I now make my statements of the occurrences which took place. I was not asked to make it by Bishop Onderdonk, or any of his friends. No one ever requested me to make it. In doing so I have acted entirely from my own feelings and the impulse of the heart.

At the time of the occurrence related I was engaged in the lumber business in Syracuse. and having some business calling me to Ithaca, Mr. Wm. A. Cook, one of the vestrymen of the Church at Syracuse, requested me to take his horses and carriage and bring back Bishop Onderdonk, to which I consented. Mr. C. M. Butler, who was then officiating as our Pastor, and but a short time before married, wished to accompany me with his wife; as a matter of course I was glad of their company, and as they style me, I was their driver.—The roads being somewhat bad, and Mrs. Butler complaining of fatigue, and of not being very well, we staid all night at Dryden, and drove into Ithaca the next morning, where we met the Bishop, which meeting appeared to me like that of a father and his children, as Mrs. Butler then stated he seemed to her like a father. After finishing up my business we left Ithaca in the after part of the day: the sun was about one hour high when we left Ithaca, so that it was nearly but not fully dark when we arrived at Dryden—there was light enough to distinguish faces. We rode two on the back and two on the front seat to this place, the Bishop and Mrs. Butler on the back seat, the Bishop sitting behind me. I could see and hear distinctly all that passed.—On rising the hill near Ithaca, Mrs. Butler complained of being chilly and fatigued. The Bishop, apparently with all the kindness and affection of a parent, endeavored to support her, and put his arm around her, she leaning her head on his shoulder; one of her hands she held quietly in his. This was after his reading some letters. She remained in this position, with her head resting on his shoulder, as far as I can recollect, till we got to Dryden. I am sure she did not leave her seat beside the Bishop till we got to Dryden. The conversation was of the most friendly kind, in which I engaged with the rest; of course when I spoke to the Bishop I turned my face so that I could see both the Bishop and Mrs. Butler. I observed no signs of intoxication or excitement in the Bishop, he was not unusually talkative, nor in very high spirits, nor was his voice indistinct or thick like that of a person who had been drinking. I could not have failed to have observed any signs of intoxication in him had there been any, as I sat near him and talked with him. I do not think that Mrs. Butler removed his arm from her waist or her head from being supported by him. I did not see her do it. I think I should have seen it had she done so, and my distinct impression and belief is that he supported her in the manner I have stated, for several miles, until we came to Dryden. I did not hear Mrs. Butler say to the Bishop anything about the sanctity or the sacredness of his hands, or such like words. She could not have said these words, or any other with her ordinary voice in which she had been conversing without my hearing them. And if she had said them in a tone of voice above that she had been using, so as to be heard by Mr. Butler, I must have heard them also, for my hearing is good, and my attention must have been attracted to them as soon as his. There was no sudden motion or springing forward of Mrs. Butler to her husband. Any such occurrence as her whispering or springing forward to the front seat could not have escaped my observation, and as I said before, I am confident she did not leave her seat beside the Bishop, before we arrived at Dryden. The conversation continued as it had been without any change or interruption until we arrived at Dryden. We stopped at Dryden a short time and took some little refreshments. When we left this place it was quite dark.—When we got into the carriage again, Mrs. Butler proposed sitting with her husband, and did sit on his lap for a short time, and then sat down in front on a carpet bag, laying her head on her husband's lap in a sleeping posture, and I think had some good naps, and I think that all the party were napping except myself; I could not, as I had to drive. We rode in this position to Homer, where we arrived between eleven and twelve o'clock at night. I did not think it strange that Mrs. Butler changed her seat, and I attributed it to a desire to be near her husband as they displayed great affection for each other, and she could sit in a comparatively easy posture with her head on her husband's lap and get some sleep.

A pleasant conversation was kept up for some time after we left Dryden, in which Mr. and Mrs. Butler joined, without any change of manner or reserve towards the Bishop. After it became late, the conversation ceased. I judged from the silence that they were all asleep. When we arrived at Homer, we stopped to rest for about two hours. The Bishop very kindly advised Mrs. Butler to go and lie down to rest. Accordingly, she and Mr. Butler went to a room by themselves, leaving the Bishop sitting with me. When we started again, Mrs. Butler rode the remainder of the night as before, sitting on the carpet bag, laying her head on Mr. Butler's lap. There was not much conversation until daylight, and I supposed them all asleep. After daylight, we resumed our former position, two on a side. I think Mr. Butler then sat on the seat beside the Bishop, so that Mrs. Butler could lean back as near as I recollect, and rest on her husband; and that Mrs. Butler sat beside me on the front seat, and I think rested leaning back, supported by her husband During this part of the ride, Mr. and Mrs. Butler conversed with the Bishop as before. I saw no change of manner or reserve on their part towards him. We stopped at a tavern on the road and took breakfast. At breakfast, and during the remainder of the ride to Syracuse, they both conversed freely with the Bishop, and with as much apparent cordiality as when they got in the carriage with him at Ithaca. There was not at any time during the ride, any embarrassment of manner, or silence as though something wrong had happened or offence given. Certainly, had there been any difference, I should have noticed it; or had the Bishop been intoxicated so much as to affect his speech, I should have perceived it in our conversation. With all due deference to the Rev. C. M. Butler and wife, according to the evidence I must disagree with them, and say that in truth, justice and conscience, I do not for a moment think or believe that there was the least criminal movement or improper act on the part of the Bishop towards that lady. I have always spoken of this ride as a very pleasant journey, and I have heard Mr. and Mrs. Butler speak of it since, and they spoke of it in the same way. I remember on one occasion, Mr. and Mrs. Butler called at my house, after this ride, and in the presence of myself and wife, Mrs. Butler spoke of it as a pleasant ride, and of the kindness of the Bishop, and that he was to her like a father. I was present at the ordination of Mr. Butler, but saw no expression of distress on his part or anything unusual. I had not recently become interested in Church affairs, as Mr. B. stated. I was baptized in the Church in my infancy—was always interested in it, and was accustomed to attend the Church services. I must confess I was not a little astonished when I found the circumstances of this ride brought up as one of the grave charges against Bishop Onderdonk, as I never had the least suspicion enter my mind that there was any impropriety. The circumstances of the ride were so impressed on my memory, I could not forget them. The good feelings and pleasantness of the company left an agreeable recollection. I remember, well, speaking of them to my wife, and were she now numbered amongst the living, she would testify to the fact. I now leave my statement to the honest reflection of those who read, to judge.

LEWIS L. PECK.

Sworn to before me, the 13th of July, 1846,

D. P. INGRAHAM,
Associate Judge of N. Y. Com. Pleas.

For the Churchman.

MINUTES OF THE ANNUAL MEETING OF THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

New York, Tuesday, June 22, 1847.

This being the day appointed by the Constitution, the Association met at St. Thomas's Church in the city of New York at 7 P. M.

Present, Rev. Drs. Shelton, Whitehouse and Haight, Messrs. Forbes, Hart, Van Kleeck, Embury, Mead, Goldsborough, Cox, Fish, Mason, Ogilby, Eigenbrodt, Odenheimer. Spooner, Clapp, G. S. Gordon, Haskins, Hunter, Stubbs, Spencer, Traver, Cushing, Loutrel, A. P. Smith, R. M. Abercrombie, Duffie, Howland, Preston, Wyatt, and Walton.

Dr. Shelton, 2d Vice President, took the chair and opened with the usual devotion.

Standing Committees appointed—*On the Room and Library*, Messrs. Stubbs, Haskins, and Ogilby.

On the Invitation of the Graduating Class, Messrs. Duffie, Wyatt and Preston.

Ordered, That when this meeting adjourns, it adjourn to meet to-morrow, at the Seminary, at 12 P. M.; and that the reading of the Essay be first in order.

Resolved, That a Committee of three be appointed to ascertain whether any members of this Association have deceased during the past year, and to prepare suitable tributes of respect to their memories.

Messrs. Forbes, Cox, and Walton were appointed.

On motion adjourned.

8 P. M. Evening prayer was said by the Rev. R. B. Van Kleeck, and the lessons were read by the Rev. Richard Cox. The *Annual Sermon* was preached by Rev. Charles Mason, Rector of Grace Church, Boston, on St. Luke iv. 32, and 1 Cor. ix. 18: and the concluding prayers were said, and the benediction pronounced by the Rt. Rev. Dr. DeLancey, Bishop of Western New York.

Wednesday, June 23.

Met at the Seminary Hall at 12 P. M.

The President, Bishop Whittingham, opened with the usual devotions.

The *Annual Essay* was read by Rev. W. H. Odenheimer, Rector of St. Peter's Church, Philadelphia, on "the Canon Law of the Church." Rev. Drs. Brown, Seabury, Schroeder, and Ogilby, Messrs. Gregory, Marcus, Eastman, Ryne, and others. with several of the students were present.

The Association then proceeded to business.

Messrs. Munroe, Storrs, Southard, Weaver, Bruce, and Evans attended, not before present.

The minutes of yesterday were read and approved. The Report of the Executive Committee was then read by the Secretary.

It stated that their ordinary duties had been performed as usual; the minutes published in the "Churchman," and also the Essay read at the last meeting, but that they had not been able to get a copy of the sermon. The Rev. Edmund Embury had been elected *substitute Essayist* in place of Rev. A. Ten Broeck, who declined to serve. They had found on inquiry that the Room of the Association had been occupied in virtue of permission duly given. The Constitution and By-laws with a list of members had not been published in consequence of difficulties, which induced them to take the sense of the Association before proceeding. At present the only qualifications required for membership are, being a graduate of the Seminary and signing the Constitution. Heretofore no inconvenience has been experienced, inasmuch, as those who were found upon our rolls were also numbered among the clergy of our Church, and diligently employed in the duties of their sacred calling. It is plain from the letter and spirit of our Constitution that the Association was designed to consist of clergymen of the Protestant Episcopal Church, and such only. By the 2d Art. those only can be members, who have graduated at the Seminary; and the great design of the Seminary course is to prepare the student for the sacred ministry. The 3d Art. declares that "the object of the Association is to cherish a spirit of mutual interest and union among its members; to advance the cause of theological learning and evangelic truth and piety, and to promote the advantage of the Institution with which it is connected." The 4th Art. supposes that several of its members may be Bishops of the Church. The 5th Art. enacts that each member of the Association shall hold himself obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be needed. The 8th provides that two persons shall be chosen yearly; one to read a sermon, and the other to read an essay or critical dissertation. The former of these duties can be performed by a clergyman, only, and the discharge of the latter by a layman was probably never contemplated by the framers of the Article. It is also plain that the members should belong to the Protestant Episcopal Church exclusively; for the duties required of them cannot be properly performed, if they belong to some denomination or sect hostile to that branch of the Catholic church, which alone has lawful jurisdiction in this country. Experience attests that "the spirit of union and the cause of evangelic truth" have never been promoted by a specious liberality, or an affected moderation, where those who profess them are directly at variance on essential principles. However nauseous the adulation or hypocritical the professions of mutual affection may be for the time, their hollowness will speedily be manifested. A clamor like that of Babel is heard, the builders break off in rage and disgust, and the ill-cemented fabric falls into ruins. To prevent such a catastrophe among ourselves we must "mind the same thing," and preserve unfaltering our allegiance to the Church of Christ, to whose ministry and service we have solemnly pledged ourselves at God's holy altar. Those who leave her sacred ranks, and array themselves beneath the banners of her foes, incapacitate themselves for fulfilling the duties of this Association, and should no longer remain on the roll of its members.

Your Committee think that provision should be made in the Constitution for these cases. Two of our number have avowedly embraced the corrupt teachings and the unwarrantable innovations of the Roman Church; and another has incurred the censure of his Bishop for his adhesion to the Swedenborgian fantasy. Nor is it impossible that, as our numbers increase, the doctrine and discipline of Geneva may seduce some unstable mind, or that he may be perverted to become a votary of the Baptist heresy. It is necessary to guard by a Constitutional provision against these and the like cases in order to carry out effectually the design of our Association; and the Committee therefore propose the following amendment to the 2d Art. of the Constitution, which of necessity will lie over until the Triennial meeting in October next. Add to the close of the Article as it now stands, the words "*But if any member shall abandon the design of taking holy orders, or shall be displaced from the ministry of the Church, he shall thenceforth cease to be a member of this Association.*"

All of which is respectfully submitted.

(Signed)
EDWARD N. MEAD, Chairman.
RICHARD COX.
WILLIAM E. EIGENBRODT,
SAMUEL L. SOUTHARD,
W. WALTON.

On motion said amendment was *ordered* to lie over until the ensuing Triennial meeting.

The Committee on the History of the Seminary reported, that they had collected several interesting facts and documents; and recommended that a *Conservator* of the same should be appointed, and to continue the Committee.

Ordered, That said Committee be continued.

The Treasurer's report was then read:

June, 1846. Balance in hand, ... $71 65
Payments, ... 12 13

June, 1847. Bal. in Treasurer's hand, $59 52

Messrs. Cox and Spencer were appointed a Committee to nominate the Preacher and Essayist, and Messrs. Odenheimer, Embury and Goldsborough a Committee to nominate officers.

The following resolutions were offered:

Resolved, That the Preacher and Essayist for the present year be requested to furnish to the Executive Committee a copy of the Sermon, and of the Essay, delivered by them before this Association.

Resolved, That if this request be granted, the said Sermon and Essay be published in a pamphlet, uniform with the previous publications of this body.

Resolved, That the expense of this publication be defrayed from the funds at present in the hands of the Treasurer, and such other means as may be contributed for the purpose.

Resolved, That each member be requested to contribute, yearly, the sum of at least 50 cents to the funds of the Association.

Which resolutions were put severally, and adopted.

The Committee on the nomination of officers reported, and on a ballot the following gentlemen were declared unanimously elected:

President,—Rt. Rev. Wm. R. Whittingham, D.D., ex-officio.
1 Vice Pres. Rt. Rev. Alfred Lee, D. D., ex-officio.
2 " " Rev. William Shelton, D. D.
3 " " " John Murray Forbes.
4 " " " Benjamin I. Haight, D. D.
5 " " " Aldert Smedes.
6 " " " William I. Kip.
Treasurer, " Edward N. Mead.
Corres'g Sec'y, " Robert B. Van Kleeck.
Recor'g Sec'y, " William Walton.
Executive Com'ee, " Edward Y. Higbee, D. D.,
Richard Cox,
William E. Eigenbrodt,
Samuel L. Southard.

Resolved, That the Preachers and Essayists for the years 1845 and 1846 be requested to furnish copies of their respective Sermons and Essays, for publication; and that the Executive Committee cause the same to be printed uniform with the former publications of this Association, as soon as the funds of the Association will permit.

The Committee on Preacher and Essayist reported,

For Preacher, Rev. Henry L. Storrs—Substitute, Rev. Wm. Payne.

For Essayist, Rev. Edmund Embury—Substitute, Rev. Lloyd Windsor.

Also, for Preacher at the ensuing Triennial Meeting, Rev. John Murray Forbes.

And they were severally unanimously elected.

The Committee to examine the Room and Library, reported that they had found the same in good order.

Mr. Cox, from the Committee on deceased members, reported the following resolutions:

Resolved, That this Association have heard, with deep regret, the death of the Rev. Frederick F. Peake, one of its most earnest and efficient members, and that nothing less than a clear recognition of the hand of Divine Providence in the removal of our brother, could reconcile us to the loss which we are sensible that we and the church on earth have experienced in his death.

Resolved, That the Corresponding Secretary be requested to transmit to the widow of Mr. Peake our grateful recollections of his zealous discharge of his duties as a missionary and rector in his chosen fields of labor, the West and the South, our happiness in hearing of the success which attended his ministry, and our sympathy with her and her family in their loss.

Which resolutions were unanimously adopted.

Ordered, That the Committee on *Church Architecture* be continued.

On motion, Dr. Haight was put on said Committee in place of Mr. Dowdney, who had resigned and gone to Europe.

Ordered, That the Recording Secretary be appointed *Conservator* of the records and documents relating to the history of the Seminary.

Ordered, That the Executive Committee be directed to inform the absent members, of the resolution just passed, relating to contributions.

Ordered, That the minutes of this meeting be published in one of the church papers, under the direction of the Secretary, and a copy sent to each member, and that 100 extra copies be printed for the use of the members at their meetings.

Ordered, That when this meeting adjourns, it adjourn to meet to-morrow, at 10 A. M., at the Sunday School Room of St. John's Chapel.

On motion, adjourned.

Festival of St. John Baptist,
Thursday, June 26th.

Met at Sunday School Room of St. John's Chapel, pursuant to adjournment.

Rev. Mr. Mead was called to the Chair.

Minutes of yesterday's session were read and approved.

The following amendments were offered to section I. of 4th Bye Law: "Strike out '5 P. M.' and insert '12 M. at the Seminary;' and strike out the words, 'day and hour,' and insert 'time and place,' so that the section as amended shall read,

"'1st, The annual meeting shall be held at 7 o'clock, P. M. on the day appointed by the Constitution. The Annual Sermon shall be preached on the evening of the same day at 8 P. M.; and the Essay read on the next day at 12 M., at the Seminary, unless some other time and place, in the same week, shall be designated by the Executive Committee, of which due previous notice shall be given.'"

Which amendments were adopted.

Also, the following to Sec. 2, of the same Bye-Law: "Strike out the word 'dues,' and insert 'contributions,' and the word 'Thursday,' and insert 'Wednesday;' so that the section shall read,

"'2d. The annual contributions of members shall be paid on Wednesday in commencement week.'"

Which amendments were adopted.

Ordered, That when this meeting adjourns, it adjourn to meet at this place to-morrow, immediately after the commencement exercises.

Ordered, That the Executive Committee revise the Bye-Laws and Rules of Order, and report at the next Triennial meeting.

Dr. Haight, 4th Vice-President appeared and took the Chair.

Resolved, That the Executive Committee be directed to have 50 copies of the former publications of this Association bound, for distribution among the members of this Association, at such price as the Executive Committee may deem proper.

On motion, Adjourned.

Friday, June 25th.

Met pursuant to adjournment.

Bishop Whittingham presided.

Rev. Messrs. Williams and Halsey appeared—not before present.

Minutes of the last session read and approved.

The Constitution was then read, after which Rev. William Everett, M. D., and Edwin Harwood signed the roll, and the following gentlemen of the graduating class:

Thomas M. Benedict,
Henry E. Duncan,
Almon Gregory,
William H. Harrison, Jr.,
D. Caldwell Millett,
Thomas McC. Peters,
Michael Scofield,
John W. Shackelford,
Frederick W. Shelton,
John C. Sterling,
J. Ellison Van Bokkelen,
Charles Woodward.

Minutes of the present session read and approved.

On motion, Adjourned *sine die*.

[Attest] W. WALTON, Recording Sec'y.

We wish to call the attention of Churchmen, rich in this world's goods, to an important mission languishing for want of funds.

The Lake St. Croix Mission, Wisconsin Territory, is under the care of the Rev. E. A. Greenleaf. Its situation is 20 miles east of the Falls of St. Anthony, and nearly 400 miles north of Galena, Illinois. The climate here is said to be healthy, and the soil good. Although the country has been opened but a few years the population is already 2,000, and is besides rapidly increasing. For the whole number of people, however, in a circuit of 300 miles, there is not at present a church or place of worship of any kind except a small log church of the Roman Catholics, and not a school in St. Croix county. Mr. Greenleaf has labored for more than a year in this field, officiating in private houses, and often under the most discouraging circumstances. He is now in this city to receive aid for those disposed to give it in behalf of his cherished project of building there an humble but sufficient church, and providing for a parish school. To aid in these plans he needs $500, and would gladly receive also vessels for administering the Communion and books for his own use, as well as for the people of his charge. Those among whom he is laboring are not able to do much in his support; he therefore relies on the liberality of Eastern Churchmen, confident that a moderate contribution for a few years from individuals or parishes would result in securing to the Church a bounteous and welcome harvest in an important district of the Great West.

Donations for Mr. Greenleaf may be left with Mr. John L. Aspinwall, 55 South street, who has kindly consented to receive them.

We invite the attention of the Associate Alumni to the minutes of the last Annual Meeting of that body, which will be found in another column. The Executive Committee request their particular consideration of the resolution respecting contributions. As the bill for printing will be large this year, it is earnestly requested that each member will forward his contribution as speedily as possible to the Treasurer, Rev. Edward N. Mead, No. 15 Amity street, New York.

DOMESTIC INTELLIGENCE.

The Annual Commencement of Columbia College took place on Wednesday, July 28, 1847. The procession moved at half-past nine o'clock, A. M., through Park Place, &c. to the Methodist Episcopal Meeting-house in Greene street.

The Exercises of the Day were opened with Prayer.

Candidates for the Degree of Bachelor of Arts then performed Exercises in the following order:

1. Greek Salutatory Address—Robert Holden.
2. Latin Salutatory Address—Tompkins Westervelt.
3. English Salutatory Address—Francis Van Rensselaer.
4. An Essay on "The Influence of the Fine Arts"—John W. Ehninger.
5. An Essay on "The Influence of the Drama"—James F. Ruggles.
6. An Oration, on "The Formation of Character"—Robert Travis, jr.
7. A Poem—"Redivivus"—Joseph K. Riggs.
8. A German Oration—Timothy G. Mitchell,
9. An Oration—"Principles *and* Men"—William S. Coffey.
10. An Oration, on "Classical Studies"—John Moneypenney.
11. An Oration—"Man as he seems and as he is"—Clarence G. Mitchell.
12. A Poem—"Money"—Isaac Lawrence.
13. An Oration, on "Political Ingratitude"—I. Leander Townsend.
14. An Essay, on "Beauty"—J. Stearns Lane.

The Testimonials awarded at the late concluding Examination were then delivered.

The Degree of Bachelor of Arts was then conferred on the following Students of the late Senior Class:

John Wells Moore, Carroll Dunham, Tompkins Westervelt, Timothy G. Mitchell, Archibald M. Stone, Robert Travis, Jr., Cornelius D. Blake, John H. Bolton, Henry P. Campbell, John Winthrop Chanler, William S. Coffey, Wilhelmus B. Conger, John W. Ehninger, Robert Holden, Arthur M. Jones, John Stearns Lane, Isaac Lawrence. William S. Ludlum, John S. McLaren, Clarence G. Mitchell, John Moneypenney, John Neilson, Benjamin A. Onderdonk, Frederick W. Rhinelander, Joseph K. Riggs, James F. Ruggles, Israel Leander Townsend, Francis Van Rensselaer.

The Degree of Master of Arts was then conferred on candidates in course.

The following Honorary Degrees were then conferred, viz:

Of Doctor in Divinity upon the Rev. John Murray Forbes, Rector of St Luke's Church in the city of New York; upon the Rev. Joseph H. Price, Rector of St. Stephen's Church in the said city; and upon the Rev. William Ingraham Kip, Rector of St. Paul's Church, in the city of Albany; and of Doctor of Laws upon the Hon. John Canfield Spencer, of Albany.

The Exercises of the day were concluded with Prayer.

Maine.—On Thursday, July 8th, 1847, in Trinity Church, Saco, two persons were confirmed.

The sixth Sunday after Trinity, July 11th, was passed in St. Stephen's Church, Portland, six persons were confirmed in this parish.

Wednesday, July 14th, five persons were confirmed in St. Mark's Church, Augusta.

Thursday, July 15th, two persons were confirmed in Christ Church, Gardiner.

On the above named occasions the Bishop preached, and addressed the newly confirmed.

At a special ordination held in St. Paul's Church, Brunswick, on Tuesday, July 13th, Bishop Henshaw admitted Mr. Daniel Raynes Goodwin, Professor of Modern Languages in Bowdoin College, to the holy order of deacons.

Morning Prayer was said by the Rev. James Pratt, the candidate was presented by the Rev. T. F. Fales, and the sermon was preached by the Bishop.—*Christian Witness.*

The twenty-eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Maine, was holden in St. Mark's Church, Augusta, on Wednesday and Thursday of last week.

Nine out of ten clergy connected with the Diocese were present. Bishop Henshaw was also there and presided at all the sittings of the Convention.

A large number of lay delegates from every parish but one, attended.

The Convention was one of unusual interest and importance. The Board of Missions reported that a new parish would soon be organized and that the prospects are more encouraging than during any previous year.

The following were elected the Standing Committee:

Rev. James Pratt, President. R. H. Gardner,
Rev. Alex. Burgess, Secretary. James Bridge,
Rev. Thomas F. Fales, S. Holman.

The following Delegates were chosen to the General Convention:

Rev. James Pratt, R. H. Gardiner,
Rev. W. R. Babcock, M. Weston,
Rev. Alex. Burgess, J. G. Tolfred,
Rev. T. F Fales, James Jenkins.

A Committee appointed on the subject of the choice of a Bishop, reported this resolution—

Resolved, That Bishop Henshaw be requested to call a Special Convention of the Diocese of Maine on the 4th of October, in St. Stephen's Church, Portland, for the following purposes:

First, To receive into union with the Convention any parishes which may make application.

Second, To elect a Bishop for this Diocese.

The vote on this resolution was taken by orders, and it was unanimously passed, nine clergy being present and five Parishes represented by the laity.

The Convention sermon was preached by Rev. Mr. Pratt of Portland—"On the cause of disunion among Christians, and the cure." The Missionary sermon was preached by Rev. Mr. Gardiner, of Saco, "On the ultimate and certain success of the Gospel through all the world."

Owing to the ill health of some of our clergy, the number confirmed this year is small, but the proofs of prosperity and permanency in all the Parishes are otherwise many.—*Ib.*

Massachusetts.—A friend has handed us the following list of clergymen, in our Church, who are natives of Newburyport, in this diocese; all of whom are now living. We doubt if there can be another town in the country, that can boast of an equal number of ministers all actively engaged in the work of the Gospel.

The Rev. William Bartlet, St. Luke's, Chelsea.
" " Josiah M. Bartlet, Pierrepont Manor, W. N. Y.
" " Moses B. Chase, Chaplain, U. S. Navy.
" " Thos. M. Clark, Trinity Church, Boston.
" " George H. Clark, All Saints' Church, Worcester.
" " Samuel A. Clark, Christ Church, Plymouth.
" " Samuel Cutler, St. Andrew's, Hanover, and Trinity, Marshfield.
" " Benjamin Dorr, D. D., Christ Church, Philadelphia.
The Rev. Samuel M. Emery, Trinity Church, Portland, Conn.
" " William Friend, St. Peter's and Grace Churches, Port Royal, Va.
" " Benjamin Hale, D. D., President of Geneva College, N. Y.
" " William Horton, St. Thomas's Church, Dover, N. H.
" " Jacob B. Morse, Grace Church, Waterford, N. Y.
" " Moses P. Stickney, St. Peter's Church, Cambridgeport.
" " Charles C. Taylor, St. Andrew's, Ann Arbor, Michigan.
" " Stephen H. Tyng, D. D., St. George's Church, N. Y.
" " James H. Tyng, jun., Newark Academy N. J.
" " Frederick A. Wadleigh, St. James's Church, Abington, Vt.
" " George D. Wildes, Grace Church, New Bedford.
" " John Woart, Christ Church, Boston.—*Ib.*

Connecticut.—The following notices are from The Calendar:

The Annual Commencement of Trinity College will be held in Christ Church, Hartford, on Thursday, the 5th of August, at 10 1-2 o'clock, A. M. The public are respectfully invited to attend.

Candidates for admission to College will be examined on the Tuesday preceding. The examination to commence at 9 o'clock, A. M.

The Board of Fellows of Trinity College will meet at the College on Friday, July 30, at 9 o'clock, A. M.—at which time the examinations of Undergraduates will commence.

The Meeting for business will be held on Tuesday, Aug. 3, at 2 o'clock, P. M.

By order of the President,
William Payne, Secretary.

The Annual Meeting of the House of Convocation of Trinity College, will be held in the College Cabinet, on Wednesday, the 4th of August, at 10 o'clock, A. M.

An Address by Rev. Jonathan M. Wainwright, D. D., and a Poem by Rev. George Burgess, D. D., will be delivered before Convocation, in Christ Church, at 3 o'clock in the afternoon.

Gurdon W. Russell, Scribe.

Bishop Brownell has addressed to his clergy the Pastoral which we subjoin.

Dear Brethren,—I have to lay before you the following Preamble and Resolution, adopted at the late Annual Meeting of our Board of Missions, together with a brief note of the Domestic Secretary in relation to the same.

You will see that the arrears of the Domestic Department are large, and that its claims upon the Church are urgent. I hope you will lose no time in bringing the subject before your respective congregations; and I most earnestly desire that the success of the appeal may be commensurate with the wants of the Society. You will please direct the reply, contemplated by the Resolution, to the Domestic Secretary, in New York.

Affectionately yours,
T. C. Brownell,
Bishop of the Diocese of Connecticut.
Hartford, July 15th, 1847.

Church Missions, Domestic Office,
281 Broadway, N Y., June 28, 1847

Rev. and Dear Sir,—The following Preamble and Resolution, passed by the Board of Missions at its Annual Meeting, on the 23d inst., will explain the object of this note.

Trusting that this subject may receive your prompt attention and co operation, and that an affirmative answer may be speedily given, directed, if you please, to this office, I remain, truly and respectfully, yours, &c.,

Charles H. Halsey,
Secretary and General Agent.

To Rev.

On motion of the Rev. Dr. Burgess, the following Preamble and Resolution were adopted:

Whereas, the Domestic Committee is now in arrears to the Fund for paying Missionaries, to the amount of nearly ten thousand dollars,—and whereas, sixteen thousand dollars more are indispensably necessary, in order to enable the Committee to meet the engagements which will fall due to Missionaries on the 1st of October, prox.; and whereas, it is due alike to the Missionaries, and to the honor of the Church, that this Committee should be able to meet the General Convention free from debt; and whereas, the entire sum required, within a year from the present time, to pay the existing debt, and sustain the existing Missions, will be about forty thousand dollars:

Resolved, That the Secretary of the Domestic Committee be directed to send to the Bishop of each Diocese, or, if there be no acting Bishop, to the President of the Standing Committee, a number of Circulars containing the present Resolution, with the request that he will forward one, with his written sanction, to the Minister of each Parish in his Diocese, requesting an early reply from each, in which the Minister be desired either to promise a collection from his Parish for Domestic Missions, before the 1st of October next, or else to state the amount for which his Parish may be reasonably held responsible, within the year ending on the 15th of June next.

Western New York.—On Sunday, the 11th, the Bishop visited St. Peter's Church, Auburn, and held two services. Morning prayer was read by the Rev. Ezekiel G. Geer, Chaplain at Fort Snelling, assisted by the Rev. B. De Zeng, of Skaneateles, who read the lessons. The Bishop preached and administered the holy communion. In the afternoon prayers were read by the Rev. Mr. Geer, assisted by the Rev. Mr. Seymour, of Skaneateles, who read the lessons. The Bishop preached and confirmed thirteen persons, (one in private,) the confirmation preface being read by the Rev. Walter Ayrault, the Rector elect of the church The Rev. W. A. Matson, of Waterville, and the Rev. Mr. De Zeng, were present.

On Monday, the 12th, the Bishop visited St. Matthew's Church, Moravia. In the morning the ordination of the Rev Charles Edward Phelps was held. Prayers were read by the Rev. Mr. Seymour, and the sermon was preached by the Rev. Mr. Gregory, of Syracuse. The candidate was presented by the Rev. Mr. Seymour, who, with the Rev. Messrs Gregory, and the Rev. William Walker, of Ithaca, united with the Bishop in the imposition of hands: after which the communion was administered. The Rev. Mr. Skinner, of Homer, also was present.

In the evening service prayers were read by the Rev. Mr. Walker, assisted by the Rev. Mr. Skinner, who read the lessons. The Bishop preached and confirmed four persons.

On the 13th, the Rev. Charles Edward Phelps was instituted the Rector of St. Matthew's Church, Moravia, by the Bishop. Morning prayer was read by the Rev. Mr. Gregory. The keys of the church were presented to the Rector by Dudley Loomis, Esq , the senior warden, who, with O. Dibble, Esq., the other warden, occupied the respective stations on the right and left of the altar, without the rails. The institution service was performed by the Bishop, who preached the sermon. The communion was administered by the newly instituted Rector.

Wednesday, July 14th, in St. Paul's Church, Syracuse, in the afternoon the Bishop preached and confirmed eight persons, Dr. Hale of Geneva reading prayers, and the Rev. S. H. Cox, of Cazenovia, the lessons. The confirmation preface was read by the Rector, the Rev. Henry Gregory. Other clergy present were the Rev. Mr. Bolles, of Batavia, Davenport, of Oswego, Pise, of Manlius, David D. Flower, of Syracuse, Wardwell, and Almon Gregory.

Thursday, July 15th, A. M., in Zion Church, Fulton, the Bishop preached and confirmed three persons. Prayers and the lessons were read by the Rev. Almon Gregory; the confirmation preface by the Rev. Mr. Holcomb, the missionary of the station.

In the afternoon of the same day, in St. Luke's Church, Granby, the Bishop preached and confirmed six persons, prayers and the lessons being read by the Rev. Almon Gregory, and the confirmation preface by the Rev. Mr. Holcomb, the missionary of the station.

Friday, July 16, in Christ Church, Oswego, the Bishop preached in the morning, and confirmed five persons. Prayers were read by the Rev. Mr. Varian of Grace Church, Cleveland, Ohio, the Rev. Mr. Pise, of Manlius, reading the lessons, and the Rev. Mr. Davenport, the Rector of the parish, the confirmation preface. The Rev. Almon Gregory was also present.

Saturday morning, July 17th, in the Methodist House of worship at Pulaski, prayers were read by the Rev. Mr. Pise, of Manlius, the Rev. Almon Gregory, reading the lessons. The Bishop baptized a child, and preached.

The Sunday after Trinity, July 18th, in Zion Church, Pierrepont Manor, the Bishop preached in the morning, and confirmed two persons, the Rev. Mr. Pise, of Manlius, reading prayers, and the Rev. Almon Gregory, the lessons. The Ante-communion service was read by the Bishop, and the confirmation preface by the Rector of the parish, the Rev. J. M. Bartlett.

In the afternoon at the same place, the Rev. Almon Gregory read prayers, the Rev. Mr. Pise the lessons, and the Bishop preached.

Monday, July 19th, in the afternoon, the Bishop preached in Christ Church, Sacket's Harbor, and confirmed seven persons. Prayers were read by the Rev. Mr. Renouf of Lowville, the lessons by the Rev. Mr. Pise of Manlius, and the confirmation preface by the Rev. Mr. Wright, minister of the parish. The other clergy present were the Rev. Mr. Rogers of Greene, Bartlett of Pierrepont Manor, Hill of Brownville, and Almon Gregory.—*Gospel Messenger.*

Mr. Editor,—A late number of your paper contained, as I have been informed, an article which asserted that Geneva College is at a very low ebb; its students but 40 in number; and that, after this session, it will be abandoned. I write simply to contradict this statement. The friends of the College confidently expect that it will continue its course next fall, and that its affairs will be, in some respects, on a much more satisfactory footing than heretofore.

You must permit me to say that such an article as I refer to did not appear well in your columns. Your neighborhood to and natural interest in Trinity College, should have prevented your circulating a report derogatory to other Church Institutions.

There is another reason, however, why the publication of the statement in question is much to be regretted. It came, I am informed, from a Springfield paper. Now the cause why a Springfield paper should take the trouble to decry Geneva College, admits of a simple explanation. I do not feel called on to give it, and you, probably are not aware of it; but I assure you that it is connected with quite as much hatred of the Church as dislike of Geneva College. The circulation of the report that the College was going down, would give peculiar satisfaction in Geneva as well as in Springfield, to those who heartily wish the Church to go down. N. R. T.

We cheerfully give insertion to the above, though the author would have saved himself a breach of courtesy had he withheld the insinuation in the second paragraph Our vicinity to Trinity College to the contrary notwithstanding, we rejoice to learn that the story we quoted is false, and that Geneva College is still in a prosperous condition.

In addition to the above communication, we have received a copy of the "Register of Geneva College for the Academical Year 1846-7." From it we find that the Institution numbers 66 Undergraduates, instead of 40 as stated by the Springfield Republican, besides 158 Medical Students. On the List of Officers are some of the first names for theological and literary reputation. The Register is got up in a new and superior style, and gives us gratifying evidence that a spirit of improvement really exists in this Institution.—*Calendar.*

At the Annual Commencement of Geneva College, to be held on the 4th of Aug., the Rev. Smyth Pyne, M. A., of Washington, is expected to deliver an Oration before the "Hermean Society," and the Rev. Henry Gregory, M. A., of Syracuse, an Address before the Alumni.—*Ib.*

Indiana.—At the Convention of the Diocese of Indiana, held in Delphi, July 16th, the Rev. Samuel Bowman, D.D., of Lancaster, Pennsylvania, was unanimously elected Bishop.

Illinois.—The first Commencement in Jubilee College was holden on Wednesday, July 7, 1847.

The following was the order of exercises:

1. Prayers in the Chapel, 10 o'clock. "The Lord is in his Holy Temple"—*Organ;* Morning Prayer: 1st Lesson, Isaiah xl , 2d Lesson, St. Luke x. 23—38; Psalter, 10th selection; Hymn 154, Tune—Denmark—*Organ.*
2. Procession, Music by the brass band of Knoxville.
3. Oration, English, Legal Science, Jacob Sherril Chamberlaine.
4. Oration, English, Mathematical Science, Philander Chase, Jr.
5. Oration, Latin, Classical Literature, Theodore Nevin Morrison.
6. Oration, English, Christian Education, Henry Safford.
7. Oration, Valedictory, Samuel Decatur Pulford.
8. Degrees conferred, J. A. Anderson, J. S. Chamberlaine, P. Chase, Jr., T. N. Morrison, S. D. Pulford, ad gradum Baccalaurei in Artibus; H. Safford, ad gradum Magistri in Artibus.
9. "Vos vero videte, Juvenes Delecti," &c.
10. Benediction by Bishop Chase, President.

The day was fine—the audience large and attentive. More than seven hundred persons were present, and retired with mutual congratulations that the good God had been thus gracious in giving the light of religious science to our western lands.—*Christian Witness, (verbatim.)*

Rhode Island.—We find the following in the Calendar.

We trust that the New York Evangelist, The Presbyterian, and other papers of the kind, which are fond of recording the secessions to Romanism, will not overlook the following. It comes from a Correspondent of The Christian Inquirer, under date of "Providence, R. I., July 5"

A circumstance occurred a few weeks since, that made quite a talk for a time For a year or two, a young priest had been connected with one of the (Roman) Catholic Churches here, who was regarded with some interest by the community, from the fact of his being the son of an Orthodox minister of Massachusetts, and having received his education at Brown University. I knew him well, and we visited not unfrequently. He was evidently a very earnest devotee. A few weeks ago he called on me and talked as usual, and seemed very much interested in our project for theological books. The next Monday he disappeared, and to his friends at large the matter was quite a mystery. The matter is now explained. This son of the Puritans has gone to Nova Scotia, to become a Monk of the order of La Trappe—that severest of orders, with their perpetual silence, and nights almost without sleep, and devoted to vigils and prayers. Each night the devotee digs a portion of his own grave. P.———, before starting on his journey, told none but the bishop of his purpose, but after visiting his native place, turned his face towards his monastic cell.

Ohio.—Bp. McIlvaine has just concluded his visitation of the northwestern part of the Dioceese of Ohio. He has visited *thirty-four parishes.* The number confirmed—*one hundred and sixty-seven.* He laid the corner-stones of two new churches viz: at Manfield and Milan.

On Wednesday, June 16th, in St Paul's Church, Cleveland, the Bishop admitted to the Order of Deacons, Mr. Lewis Burton. The candidate was presented by the Rev. Wm. H. Burton, Rector of St. John's, Ohio City. The Rev. Alanson Phelps, Rector of Christ Ch., Hudson, and the Rev. G. B. Perry, Rector of St. Paul's, Cleveland, directed the service of the desk.

On Wednesday, June 30th, the Bishop consecrated the new house of worship in Maumee City, by the name of St. Paul's Chapel. The Rev. Messrs. Arey and O. Taylor assisted in the services.—*Western Episcopalian.*

Georgia.—We have already recorded the late meeting of the Convention in this Diocese. The Journal has been received, and furnishes the following information: Baptisms (infants 205, adults 43,) 248; Confirmed 88; Communicants 894; Marriages 26; Burials 90; Sunday scholars 731; Contributions for Church purposes, $2,526. The following paper was read to the Convention and adopted:

The Committee appointed to take into consideration that portion of the Bishop's address relating to the establishment of an Ecclesiastical Gazette, beg leave to report—that they have considered the same, and offer the following Memorial to be presented to the General Convention by our delegates to that body:

The Convention of the Protestant Episcopal Church in the Diocese of Georgia respectfully requests the General Convention to establish an Ecclesiastical Gazette, to be under the control of that body, and to be published at such times and in such a form as they, in their wisdom, shall direct. It is believed that such a Gazette, containing all the official documents of every Diocese and other authentic items of Ecclesiastical intelligence, is much needed. At present, the difficulty of obtaining correct information in regard to the several Dioceses is great, such information being scattered through the columns of some seven or eight weekly newspapers. Apart from the time and trouble expended in searching these records, their cost renders it impossible that they should be taken by many of our Clergy. It is deemed unnecessary to enlarge upon the *importance* and the *convenience* of having one medium of intelligence for the church; nor is it conceived that the establishment of such a Gazette having no editorial department and publishing intelligence without note or comment, would at all interfere with the religious papers at present existing in the Church.

J. A. Shanklin, *Chairman.*

Clerical Changes.

The Rev. Maunsell Van Rensselaer having accepted a call to the Rectorship of St. John's Church, Mount Morris, Livingston county, W. N. Y., respectfully requests that all letters and papers for him may be directed accordingly.

Notices.

DIOCESAN EDUCATION.

The undersigned, as Superintendent and Chairman of the Education Committee would herewith lay before the Church the permanent claims and present needs of this all-important branch of our Diocesan Economy.

At a late meeting of the Society, which is the appointed Canonical agent for the reception and distribution of these funds, the following Preamble and Resolution was passed, viz:

"The Treasurer having reported that since the Diocesan Convention, September, 1846, contributions to the Education Fund had been received from eight churches only, amounting to but $148 52. Thereupon,

Resolved, That the Superintendent of Education send to every parish minister a copy of the canon requiring an annual contribution to the Education Fund of the Diocese, together with a copy of the minutes of the Treasurer's report to this meeting of the amount as yet contributed since the last Convention."

In addition to the fulfilment of that duty addressed to the clergy, the undersigned would now state, for the information of Churchmen, as showing the urgent need of such contribution, that the number of scholars on its books is far beyond the means provided for their support. Total preparing for the ministry, 38—of whom 22 are already candidates with full qualification. All receive their education without fee. 22 are enjoying stipends from $100 up to $200. 6 have stipends from $50 up to $100, and 10 are receiving but *free* education, while all are aided with books loaned or given, and an exact supervision maintained over them in regard both to conduct and study. The total annual expenditure in these provisions is about $4000—of which sum, the Society by a standing vote, contributes annually from its own independent Funds $1,650—but is willing to enlarge it to $2000, provided the balance be furnished from Diocesan collections, or individual donations. The demand for aid during the coming year is still greater than the past. Eight scholars terminate their course, while 22 worthy applicants are appealing for admission. But our comfort is that as the growth of the Church it is which creates the demand, so *should* the growth of the Church answer it, and doubtless *will*, under the guidance and blessing of Him who ever watches over it.

John McVickar,
Superintendent and Chairman of Edu'n. Com.
Columbia College, 24th, July 1847.

New York Institution for the Blind.—The next session will commence on Wednesday, September 1st, when it is expected that all the pupils will have returned to resume their places in the classes.

Those intending to become pupils would do well to enter the Institution at that time. The expenses of board and tuition exclusive of clothing are $130 a year. Blind persons between the ages of 8 and 25, whose friends may be unable to support them at the Institution, may be appointed state pupils by forwarding to the Superintendent of Common Schools at Albany, a certificate signed by the overseers of the poor, stating the fact of permanent blindness, the age and moral character of the pupil, and the pecuniary inability of friends.

☞ Editors in the country will confer a favor upon the blind by publishing the above.

Married.

On Saturday, 24th inst., in St. Paul's Church, by Rev. John Grigg, Mr. Thomas Platt Rogers to Sarah V. R. Grigg, daughter of the Rev. John Grigg.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 20th July, the Treasurer has received the following contributions:

Through C C Trowbridge, Esq, Detroit, from St Thomas's, Truago, 9; from a Churchman, per Mr Lyster, 5; Christ ch, Homer, 5; St Paul's ch, Detroit, 25; Christ ch, 25—66; St Paul's, Brookfield, Ct, 4; St Michael's, Manchester, N H, 16 88; St John's, Stamford, Ct, offerings, 31 62; Rev R M Goldsborough, Hillsboro', Md, half, 2 50; a lady of St Paul's ch, Albany, per Rev Dr Price, for Mich, 5. Total, 126.

THOMAS N. STANFORD, Treasurer,
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Foreign Missions.—Since his report of July 20th, the Treasurer acknowledges the receipt of the following amounts:—

From Horace Binney, Jr, Esq, Philadelphia, annual contribution for Constantinople, 25; James P Arnold, Esq, Louisville, Ky, half, 2; Trinity ch, Newark, N J, for Africa, 1; do, do, for Constantinople, 25; Christ ch, Hartford, Ct, 48; balance of monies belonging to the late Annapolis Ethiopian Circle, Annapolis, Md, for Africa, 42 18; a lady of St Paul's ch, Albany, for Constantinople, 5; St John's ch, Fort Hamilton, 20 47; ladies of Charleston, S C, for ed. China, 350; Mrs Gibbes of do, for do, 5; St Stephen's ch, Portland, Me, for Constantinople, 25; Rev Mr Goldsborough, Hillsboro', Md, half, 2 50; Trinity chapel, Factoryville, Staten Island, for China, 26 50; do, Mrs Margaret Holmes, do, 3; St Mark's ch, Williamsburgh, N Y, for Constantinople, 12 25. Total, $592 90.

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New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From St Stephen's ch, Rev Joseph H Price, D D, 6; C B Bostwick, 2; Jno. W Smyth, 2; A R Cushman, 2—annual subscribers—6. Total amount, $12.

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From John Duer, donation, 3; Jno. W Smyth, 2; A R Cushman, 1—subscriptions—3. Total amount, 6.

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Advertisements.

TRENCH'S EXPOSITION ON THE PARABLES.

D. APPLETON & CO. have just published Notes on the Parables of our Lord, by Richard C. Trench, A. M., Professor of Divinity, King's College, London, and Examining Chaplain to the Bishop of Oxford—from the 3d English edition. 1 vol. 8vo. Price $1 75.

"This masterly exposition of the Parables of Our Lord will richly repay attentive study. It displays great learning, marked ability in criticism, clearness, grasp and power in exposition, and is pervaded by a spirit of earnest piety which fits it for the closet no less than for the study. It is an important addition to the treasures of sound theological learning, which every clergyman will know how to value. But we think that it may also be commended with great confidence to laymen and to Christian families as offering most efficient aid in the proper understanding of those beautiful portions of Holy Writ—"those scattered jewels of God's word," to use the happy expression of Dr. Arnold, which are here brought together and arranged, "in one perfect group." But it is not to the understanding alone that the author addresses himself. He never neglects the opportunity to excite and regulate the affections, and to lead his readers to seek the blessed influences of that Holy Spirit which can alone purify them and fit them for the service of God."

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July 31, 1847. is1t

NEW LONDON BOOKS.

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The Victory of Faith, by do.
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July 31.

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THIS WORK of 342 pages, by Calvin Cutter, M.D., has passed through seven editions of three thousand each in less than two years. It is used in most of the academies and select schools of New England and New York. It embraces—1st, Anatomy—a description of the Human System, illustrated by more than 200 engravings. 2d, Physiology—a description of the use of the several parts. 3d, Hygiene—rules for the preservation of health. 4th, Directions for the proper treatment of accidents—as the recovery of persons apparently drowned, arresting hemorrhage from divided blood vessels, &c.; making it a valuable work for families as well as schools. For sale by

CLARK & AUSTIN, 205 Broadway,
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WANTED.

AN EXPERIENCED FEMALE TEACHER, a communicant of the Church, to assist a clergyman in the charge of a select school for young ladies. A knowledge of French and Drawing is required The best of references will be expected. Address S. M. H., at the office of the Churchman. July 31—tf

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXIX.

When we reflect on the close of life, our inevitable separation from this world, and everything connected with it, and help our reflections by the memory of scenes of dissolution which we may have witnessed, we surely cannot but feel a deep interest in the views so variously and strikingly exhibited in Scripture of the peaceful and happy death of the righteous—peaceful and happy, though the ties are severed which bind them to those most dear; though favorite plans of happiness and usefulness in the world are about to be forever thwarted; and though the body can yield to separation from the spirit only through the most agonizing pains.

The peace thus enjoyed is with God, with the world, and with the Christian's own soul.

There is no man that sinneth not. Sin is offensive to our Maker, puts us in a state of enmity against Him, and renders us obnoxious to His wrath. The weakness of our nature, and its proneness to evil, are so great, that we have no power of ourselves to remove this enmity, and our demerit is so total that we have nothing within ourselves to recommend us to divine clemency. Enlisting, by sinful affections and deeds, and sinful omissions of duty, under the banner of Heaven's great enemy, we are all of ourselves in a state of warfare against Heaven. Peace cannot be of our own procuring. Our rebellion against God has gone too far to allow us to ask it; and His infinite perfection will, of course, not admit of the setting aside of the claims of His justice upon us, without that satisfaction which our weakness and sinfulness totally incapacitate us to render. But in this dreadfully lost estate, we have a FRIEND. Jesus has undertaken our cause, satisfied the justice of Omnipotence, and substituting, in His gracious mediation, His merit for ours, recommended us to divine mercy; and now appears in heaven, an all-sufficient Intercessor in our behalf. Through Him, conditions, totally unworthy in themselves, are allowed and accepted means whereby we may be partakers of the great and precious blessings of God's mercy and favor. Thus we may have peace with Him; and thus the true Christian enjoys that peace. By faith he has laid hold on the promises of the Gospel. Feeling his need of the Saviour, he has cast himself unreservedly upon Him. Devoutly seeking, and humbly improving, that ability which can come only of the Holy Ghost, he has made it his supreme and sincere effort to comply with the conditions on which the full benefits of the Redeemer's mercy are suspended. Therefore, in that most trying hour, when the world, and all that is in it, are about to be left for the unknown scenes of eternity, he is the happy subject of that peace which Christ has made by the blood of His cross for all His faithful people. What though the services of his life have fallen far short of being such as could, of themselves, have procured Divine favor! What though, on the score of merit, they appear to him as naught! What though he cannot but see and own—as he does in deep penitence and humility—that they have been laden with imperfection, and perpetually connected and compassed about with sin! (And thus their highest righteousness will ever appear to those who take of themselves, and of all their works, the only view justified by true reason and the Word of God.) Still his reconciled Heavenly Father has been graciously pleased to allow them to be covered with his Saviour's merits, and thus to invest them with the high and holy character of being means and conditions of deriving eternal benefit from his Saviour's mediation. Devoutly thankful, therefore, that he has had grace from the Holy Ghost for the sincere discharge of duty, however imperfect, he looks to his Saviour to gain for it acceptance and blessing, and is at peace.

It may be, indeed, that the bed on which even the good man meets his fate, is a bed of suffering for the distress and anguish of body which come upon him. It may be that he is thus deprived of ability for the calm and dispassionate reflection so necessary to due preparation for death. But *his* peace is made with God. He knows in whom he has trusted, and commits his soul to him as unto a faithful Creator. In vain does his spiritual enemy seek to take advantage of his sufferings, and tempt him to murmur against the Heavenly Parent whose chastening rod he feels. He is deeply conscious that its inflictions are far less than he deserves, and bows in meek and filial submission. His heart is stablished and will not shrink. He that is with him is infinitely greater than all the forces that can be arrayed against him. His incapacity, therefore, to do anything for himself turns not to his disadvantage. Suffering saints are the peculiar care of Providence. The Captain of his salvation, who was made perfect through suffering, has his cause in hand; the Holy Comforter infuses strength and fortitude into his soul; and the ministering angel, who has been commissioned to bear it to the mansions of the blessed, drives off the evil spirits which would tempt him to let go his steadfastness, and be forever ruined. Whatever, therefore, may be the anguish of his body, his soul is at peace with God, and need not fear for ten thousand pangs that set themselves in array against him. He who has infused supernatural fortitude, and poured unearthly comfort, into martyrs at the stake, and on the rack and cross, will not forsake the death-bed of His faithful follower.

But there is a more grateful picture of death. To some he is hardly the king of terrors, even in a temporal sense. Sometimes it pleases the Great Disposer of events to call men into eternity by slow and gentle means. His messenger uses no violence, but softly beckons them to their long home. And then, what an unspeakable privilege and comfort to be at peace with God! However surely they are treading those steps that must soon end in the tomb, they are resigned and happy. The thorns and briers of an evil conscience are not there. However surely their sun of life may be past meridian, and setting rapidly, it is not clouded with the melancholy and dejection with which the votaries of the world contemplate their separation from the objects of their supreme regard. It sets but to rise in renewed splendor, and shine eternally as the brightness of the firmament.

Beautiful is the picture of the good man waiting, on the bed of easy decay, his latter end, his body free from pain, and his mind unshackled in its operations. With what gratitude is his heart warmed to his Saviour, that through His atoning mercy, he can die with ease of soul as well as body! How does he prize his Christian hopes! How does he value his Christian guides! How soothing, strengthening, and delightful to him are the exercises of his religion! His very acts of penitence minister joy and consolation. Strengthened and animated by the Holy Ghost to a lively and triumphant faith in Jesus, he seems raised above the world, and already fitted for high and sacred converse with the spirits of the just made perfect. He tells what the Lord has done for his soul in the experience he has had of the value and sufficiency of divine grace, in the hopes that he enjoys, and in the bright anticipations that are before him. When the decisive moment has arrived, he fixes the eye of faith on the reconciled countenance of his Heavenly Parent, commends to him his spirit, and falls asleep.

His end is peaceful too as it respects the world. By cherishing the amiable and benevolent dispositions and affections of the Gospel; by the faithful discharge of all his relative and social duties; by doing to others as he would they should do to him; by solicitous regard for the characters and feelings of all with whom, or concerning whom, he has had to do; and by restraining uncharitable thoughts and words; he has, through divine grace, preserved a conscience void of offence towards man as well as God. Sharing the common weakness and depravity of our nature, he may sometimes have suffered unchristian feelings to gain a lodgment in his heart; but they have never produced settled habits, or wilfully indulged propensities; and as their influence, when discovered, has readily given way to the counter influence of sorrow, repentance, and a return to Christian love, so does it utterly and easily forsake him, when all his concerns with time are fast drawing to a close. His heart's warm desire is to embrace all in the bonds of friendship and affection; and its fervent prayer to God, that he may meet all in a better and happier world, where, the frailities and infirmities of the present being laid aside, perfect love and harmony will be their eternal portion.

It is true: the best of men—for not even was the God-Man excepted—may have his enemies in the world. But ever solicitous, and ever striving, that the fault of this be not in him, it detracts nothing from the full measure of his own Christian charity, nor from the sweet peace that attends his latter end. He laments indeed that he should, however innocently, have been the cause of unchristian feeling in others, is penitently conscious that he may sometimes, however undesignedly, have been himself to blame, fully and heartily forgives what he may honestly think faulty in others, and longs for that better understanding which will subsist between the members of the Church triumphant.

For those to whom he is united in the nearer and more tender connexions of life, and for his companions in the walk of piety, the affection of the good man is heightened in proportion to the purer and more extended view of things which the immediate prospect of the future world opens to his mind. Warm are his exhortations to holiness and virtue; ardent his prayers for the conversion of the thoughtless and the ungodly, and for the growth of all in heavenly grace; and tender and affectionate the farewell he takes of them, in the hope of meeting in a better world.

Of course, the end of such a Christian is peace with his own soul. If he is reconciled to God, and has no unkind or unfriendly feelings towards fellow men, what should disturb his mind, or hinder perfect peace within? Very sweet to him is the recollection of a well spent life. He is deeply and humbly sensible indeed of the frailties and imperfections, the follies and miscarriages, the transgressions and sins, with which that life has also been marked. But his mind rests on that blood of atonement which is a sufficient fountain for all sin and uncleanness, and of which he availed himself in the true penitence and faith of the Gospel; and on that precious dispensation of grace and mercy through Jesus Christ, whereby the faithful have their sins pardoned, and because of His righteousness, are justified freely, and counted righteous before God. He can, therefore, banish all fear, and have great peace and joy of heart.

He recollects, with lively gratitude for the ability and opportunity which were graciously afforded, the religious exercises of his past life; his careful study of the Word of God, strengthening the hopes which he is now about to realize; the hours he has spent in private meditation and devotion; his regular and conscientious attendance on the services of God's house; and the peculiar joy and comfort, and the special strength and edification, which have flowed from his constant and faithful waiting on the holy solemnities of the altar. With joy he remembers his fidelity in the discharge of all his relative and social duties. Fraught with delight, the alms he has bestowed, the benevolence he has exercised, the comfort he has imparted, the good will he has ever cherished, and the faithful and liberal efforts he has put forth to advance the cause of the Church of Christ, present themselves to his mind; not as possessing any merit; not as giving him any claim to divine mercy; not as able, in themselves, to afford him any scripturally grounded hope or comfort—he knows himself and his religion too well to look upon them in this light—but with an humble and grateful recollection of them as instances in which it mercifully pleased God to enable him to enjoy the performance of duties unworthy in themselves but acceptable through Christ; to promote the welfare and happiness of others; and to make some return, however small and poor, for the inestimable mercies conferred on him. Viewed as cheerful and devoted expressions of love and fruits of faith, as evidences that the grace of God was with him, and as covered with the merits of the Redeemer, and in no other light, the proofs of holiness and virtue with which the life of the good man may have been attended, furnish, in the recollection of them, a sweet ingredient in that peace and comfort which cheer his latter end. He smiles at the approach of death, for it is Heaven's messenger sent on an embassy of love, even to take him whither his Saviour has gone before. He is prepared for the call. It is given—and his soul is set free. The ministering angel, faithful to his charge, conveys it to paradise.

To those whom such considerations will be likely to move, it must be unnecessary to repeat the comfortable words with which the Bible abounds, giving assurance to the faithful that such a death is their privilege, promised and pledged to them on the ground of the sure purchase which Christ has made of it in their behalf by His atoning sacrifice, and all-meritorious righteousness. Be the benefit of these secured as God's word requires, and the Christian need not fear for any terrors and sufferings with which death may be surrounded. To him who is regenerated, renewed, and united to Christ by a true and living faith, to die is gain—gain every way; gain of rest and ease to the pained and wearied body; gain of relief from troubles and anxieties of mind, from besetting sins and surrounding sorrows; gain of ineffable joy to the soul; gain of clearness and assurance to faith, and certainty of its being to be exchanged, in heaven, for enrapturing knowledge; gain of strength and brightness to hope, with present experience of much that animated it on earth, beyond all that on earth could be enjoyed, and with no farther possibility of failure in that full realizing of all that heart can wish, when hope will be merged in celestial consummation; gain to that best and most perfect of Christian graces and duties, charity, by relief from all the impediments, and deliverance from all the counteractions, which so deteriorated and hindered it, and so marred its happy influences, on earth, and by its being purified and elevated into a virtue meet to form a part, and to constitute the animating principle, of even heaven's felicity and glory; gain in the soul's bliss in paradise, in the certainty of the body's glorious resurrection, in secured hope and joy on the great judgment day, and in the title, now beyond the reach of forfeiture, to the reward of heaven.

B. T. O.

For the Churchman.

Mr. Editor,—I have lately seen No. III. of the Rev. Dr. Muhlenberg's "Pastoral Tracts." Its object is to illustrate the propriety and fitness of severing the Morning Prayer from the Litany and Communion Service, and performing it at a different and earlier period of the day. The subject is well treated, and clearly justifies the arrangement in this respect of the services in the Doctor's parish, the Church of the Holy Communion, New York. I am sorry to see, however, in a note to page 18, an unnecessary digression in favor of what I cannot but consider both a very inexpedient and an entirely unauthorized innovation—the omission of the Morning Prayer at an ordination, provided it has been celebrated at an earlier service on the same day. Being myself decidedly favorable to what has been called the Catholic movement, with its return to better principles and usages, in place of those which the Church had imbibed from a worldly and temporising warping of its real provisions and intent, I am very solicitous that it should be guarded against every thing, and especially every unauthorized thing, that looks like a mere love of change. This, matter of Ordinations without Morning Prayer, is perhaps recognized by some of your readers as having been not long ago before them. A communication was inserted in your excellent paper of January 2d, which appeared to me to set the matter in a very clear and satisfactory light. I hope I am not trespassing either upon you or your readers in asking the favor of its re-insertion at this time, when good men delight to know that you have many subscribers who were not such six months ago. The said communication is as follows:

For the Churchman.

Mr. Editor,—In this part of the country the question has lately been mooted among Church people, whether the Morning Prayer can be omitted at an Ordination, provided it has previously been said in the same church on the same day. I have obtained the opinion of an old gentleman who has studied his Prayer Book very carefully; and it is to me entirely satisfactory. Thinking that it may interest some of your readers, I have taken the liberty of asking a place for it in your columns.

CONNECTICUT.

The following is the

OPINION.

Can the Ordination Service be Rubrically performed without the accompaniment of the Morning Prayer, provided the latter has been celebrated in the same Church, at a previous period of the same day?

I think not, for the following reasons—

1. I appeal to the common sense view of the first rubric in the offices respectively for the ordination of Deacons and Priests. It begins thus: "When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation," &c. &c. I can hardly conceive that to a mind not having a counter-theory to establish, or a counter-inclination to indulge, this can have any other meaning, than that Morning Prayer is to commence the solemnities attendant on the ordination.

2. Equally obvious is it from the language of the rubric, that the "Sermon or Exhortation" is to be an immediate appendage to the Morning Prayer. If the latter can form an occasion distinct from the ordination, the former must also; and then the supposed second occasion for assembling in the Church, must be under the provisions of the second rubric, and commence with the presenting of the candidates. This, however, is the first rubric which speaks of the presence of the candidates. If the preceding rubric supposes a *previous* occasion of assembling in the Church, it may be strictly complied with in the absence of the candidates; who, therefore, *may not be present at the sermon or Exhortation!* an issue, the bearing of which upon the argument, it is of course unnecessary to name. If the two rubrics suppose but one occasion of attendance, the presence of the candidates at Morning Prayer and Sermon is a matter of course.

3. When once a departure is allowed from the letter and common sense construction of the rubrics, the door is open for every variety of private fancy as a substitute. It may suit some to consider the first rubric as itself contemplating two several occasions of meeting, one for Morning Prayer, and the other for the Sermon or Exhortation; and it may suit the same imagination to consider it a matter of course that this last occasion is to be the same as that contemplated by the second rubric; whereby the presence of the candidates at the Sermon will be secured. I see not, however, why the same liberty of construction may not make a third occasion of assembling out of the second rubric, and perhaps two or three others out of the subsequent rubrics. Supposing, however, the second occasion to be provided for immediately after the second comma in the first rubric, and to last through the remainder of the service, we have then a congregation assembled in the Church, and the first thing presented to them *the preaching of the Sermon.* Can any thing be more completely out of the analogy of all the Church's arrangements? Could this have been intended?

4. It is hardly probable that the Church designed any differences in this matter between the Ordination of Deacons and Priests, and the consecration of a Bishop. The corresponding rubric in the last being more precise may fairly be regarded as throwing light upon the other two. It begins thus: "When all things are duly prepared in the Church and set in order." This clearly supposes that the very *time* and *occasion*, and not merely the *day*, of consecration is come. This being so, the rubric proceeds, "*after Morning Prayer is ended*, the Presiding Bishop," &c. &c. Here it is clearly provided that the consecration solemnities shall begin with Morning Prayer. I argue hence that the Church intends the same thing at ordinations.

5. A contrary view of the case makes a broad distinction, the matter of having Morning Prayer, between the two ordination services, and those of the consecration of a Bishop, the consecration of a church, and the institution of a Minister. The presumption can hardly be short of certainty, that no such thing was designed.

6. I understand that an argument for the innovation is founded on the fact, that in the Communion service, as printed with the ordinal, the rubric is retained, which, in the same service, in its regular place, enjoins that, after the Gospel, "shall be read the Apostles' or Nicene Creed, unless one of them hath been read immediately before, in the Morning Service." As this rubric stands in the usual place, it is undoubtedly an indication of the Church's allowance, perhaps original plan, that the Communion Service, on ordinary occasions, be celebrated at a subsequent and distinct time from Morning Prayer. The retention of the rubric in the place now considered, is regarded as a similar allowance for omitting Morning Prayer at an ordination, provided it has been read at a previous and distinct time of the same day. The printing of the Communion Service with the ordinal does not appear in the English Liturgy. It was probably done with us, in consequence of the ordinal having, until I believe 1805, been published in a separate volume and not with the rest of the Prayer Book. It is very obvious, however, from a glance at the rubrics in this transferred Communion Service, that although a few verbal alterations and a few omissions are found in them, yet either their full adaptation to the purpose for which the service was brought into this new position, was not designed, or else has egregiously failed through inadvertence. As a general rule, the rubrics were transferred in a body, as they stood in the *old*, to this their *new* position; evidently without the least thought of their at all qualifying, much less altering, any of the rubrics in the ordinal. This appears from the fact of there being in some places, positive inconsistencies in the rubrical provisions respectively of the Communion and ordinal. For instance: After the rubric, in the Communion, for the collect, epistle, and gospel, and that above noticed, for the creed, this occurs in that service. "*Then* shall the Bishop begin the offertory," &c. &c.; whereas in the ordination of Priests, and the consecration of Bishops, there is a very long interval between the gospel and the offertory, appropriated to divers and most solemn and interesting purposes, including in the latter, the Sermon and Litany, and in each respectively, the actual ordination or consecration. Again: in the Communion, the rubric after the Gloria in Excelsis is, "*Then* the Bishop shall let them depart with this blessing;" whereas, in each of the other offices, a prayer is ordered to be used between the Gloria in Excelsis and the blessing. From all this I collect, that the rule of the Church is, that the Communion is to be administered according to the usual form, except so far as alteration is provided for in the ordinal. It is only with this qualification, that the rubrics in the Communion Service have, at ordinations, any force as law. The reprinting of that service with the ordinal, affects not this principle. As far as it has thither transferred rubrics incompatible with the primary rubrics of the ordinal, the former are null and void. And this, I think, disposes of the only apology wearing the least plausibility, for omitting Morning Prayer at ordinations.

The conclusion of the whole matter is, that in my humble opinion, the ordination service cannot be rubrically performed without the accompaniment of Morning Prayer, even though the latter has been celebrated in the same Church at a previous period of the same day.

As ordinations very rarely occur in any one Church—in few perhaps as often as once a year—it does appear to me very unnecessary to endeavor to unsettle the established usage, respecting the services proper to them; independently of what I think the above "Opinion" clearly shows, the inconsistency of the thing with regularly established Church order. This infrequency of ordinations is a sufficient reply to the Doctor's argument, derived from the supposed hardship to a congregation accustomed to Morning Prayer at an early hour, of being obliged to wait for it till a later. If I am rightly informed, the congregation of the Holy Communion are now, for some purposes of convenience or accommodation, entirely deprived of the daily service. Such things occasionally happen in all churches. The proper hallowing of a peculiarly solemn ceremonial of rare occurrence can hardly be considered an "unreasonable" ground for a brief postponement of the daily service. Indeed I could see nothing very objectionable in having on such a day, Morning Prayer repeated.

I regret extremely to see the *length of the combined services* adduced as an argument for the desired curtailment. This is a point on which good men are altogether too apt to make concessions to the worldly and the ungodly. Many are the occasions, favorite to the natural man, on which a longer confinement in one place, than ordinations usually require, is gladly conceded, and the idea of being "wearied out" never suffered to enter the mind. I have no hesitation in saying that neither in our ordinary, nor in the rare occurrence of extraordinary services, is objection to the requisite length of time reasonably made, or entitled to the Christian's serious regard.

C. T.

From the English Churchman.

Various are the ways in which great men arrive at notoriety. Mr. O'Connell raised himself to eminence upon the shoulders of the Irish Roman Catholics; Mr. McNeile is laboring hard to acquire the same object by means of the Protestants of England. Both of them have made religion the stalking-horse for their own advancement. Mr. McNeile is at present engaged in a sort of electioneering tour, the object of which is to set up a "No Popery" cry at the approaching election; and, like the great Leviathan of Romanism, the Protestant agitator does not at all approve of contradiction; he cannot bear a rival or an opponent. At a recent meeting at Leamington, Mr. Maddock, a young clergyman, got up and expressed his disapprobation of Mr. McNeile's proceedings in a manly and energetic speech, which it does one good to read, as it must have done those who heard it to hear. It was a true specimen of the right *Via Media* principles of Anglicanism—

"I cannot but think," said he, "that there must be some other way of neutralizing Popery, than by jumbling up religion and politics, declaiming at public meetings to please the ladies, and imposing pains and penalties. An equally judicious plan would be, in my opinion, to increase the efficiency of our own Church, and drive her roots deeper and deeper into the heart of the English nation, by an enlarged Episcopate, larger and better conducted schools, more Churches, and more Clergy; and if we are unavoidably brought into controversy with Rome on points of religious doctrine, let us look well to our armor. Protestants, without intending it, often give the Romanists a great advantage to the injudicious choice of weapons. Let us not forget that *we* are Catholics (not Roman) as well as Protestants. Let us protest against the innovations of Rome with the one hand, but let us hold all Catholic truth with the other. Let us protest against the mediæval figment of transubstantiation, but hold fast the primitive doctrine of the real, because spiritual, presence of the Lord in the blessed Sacrament. Let us protest against the supremacy of the Pope, but look more to our own Bishops, and less to the Privy Council, for the government of the Church of England. Let us protest against the invocation of Saints, but cherish the 'Communion of Saints' as an article of our creed. Let us protest against the worship of the Virgin, but remember the Council of Ephesus, and that she is entitled by Scripture to the epithet of 'blessed.' Let us protest against compulsory confession, but fearlessly avow that the Church of England sanctions—nay, recommends—occasional confession to a Priest. Do you deny it? (Here the Reverend Gentleman read a portion of the Communion Office, and of the Office for the Visitation of the Sick, in proof of his assertion.) By these means, Sir, we shall best honor the Reformation and retain our Protestantism—namely, by adhering carefully to the doctrine of the Reformers, by lengthening her cords and strengthening her stakes; by opening the wells of salvation more extensively in the wildernesses of our large manufacturing towns, by acting up boldly to the requirement of our Protestant Prayer Book, and committing the safety of the Church less to the intolerance of the Statute books than to the goodness of our cause, our increased exertions, and a protecting Providence."

Although we object to such an unqualified use of the term "Protestant," yet these sentiments accord so entirely with our own, that we cannot refrain from transcribing them, and heartily thanking the excellent speaker for his boldness in bearing testimony to the truth.

Mr. McNeile, as might be expected, was not much pleased by hearing these unwelcome truths. "Although he honored the Reverend Gentleman for his boldness, he might have chosen, he thought, a more fitting time for the exercise of his boldness. It was unbecoming in any one (he, for instance, would not voluntarily do it, *even* in the case of a High Church meeting,) to attempt to damp the ardor of an assembly, and endeavor at a late hour to turn the edge, and damage the effect of the proceedings, by creating hesitation and doubt in the minds of the hearers. He should think himself very officious to do that; he should think it out of place, even at a meeting of the Church of England, to make such a manifestation of boldness."

The Protestant orator is evidently much chagrined at the effect of the Anglican statements, but we must say his objections are unjust. It was a regular electioneering assembly, for the purpose of choosing certain candidates; the electors of Leamington were expressly invited to attend. All sorts of persons were present: Dissenters of all kinds, as well as Churchmen, (nominal Churchmen, at least,)—it was not at all confined to the friends of the Association. Surely, at such a meeting as this, it was open to any person to express his disapproval of the resolutions proposed—and we think that Mr. Maddock is entitled to the thanks of all good Churchmen for his earnest and right-principled declarations.

The attempt to mix up religion and politics is, in truth, of the very essence of Puritanism. The Puritans were a mixed body of Low Churchmen and Dissenters, just such as were gathered at this Leamington meeting, who, under the pretext of religion, and no doubt believing themselves to be actuated by religious motives, raised up a political agitation which caused the fall of the Church and State. Mr. McNeile would not knowingly do the same, but he would raise up the agitation. As far as he is able, he is endeavoring to kindle the flame of fanaticism in the land, which, if it be once kindled, no one can tell to what extent the conflagration will extend. We trust, however, that such ill-judged endeavors will meet with but little success, and that all such meetings will be attended by some staunch champion of the English Church, who shall be able to expose the hollowness and unfairness of the Puritan agitation, and set forth to the meeting what is the true position, and what are the true principles, of the Church of England.

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